THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

REV. JOHN W. CURTIS, A.M., EDITOR. NEW-YORK, SATURDAY, JUNE 11, 1831. VOL. I.—No. 12.

TALES OF FANCY.

THE INFIDEL.

> "Sweet is the harp of prophecy! too sweet
> Not to be wronged by a mere mortal touch;
> Nor can the wonders it records be sung
> To meaner music, and not suffer loss."
>
> *Cowper.*

It was late in the evening, after returning from Merionethshire, St. Maur and Claverston left Usk Cottage for Clerwin Castle, the Seymour residence, where Henry's father and sister were passing some time. The hour was sombre, and the scenery of that sublime character which rather excites than repels gloomy reflections. At each side of the road a profound chasm extended for upwards of a mile: its perpendicular edges covered with naked trees, between whose open branches foaming cataracts were visible, dashing over excavated rocks. Claverston felt melancholy. Always above disguise, he revealed to his cousin the state of his mind; but he was so much the pupil of nature, that Henry needed not this avowal for an acquaintance with his feelings. It was evident that he loved Emma, and that she and her family would reject his overtures, on account of his infidel principles. In a few days Claverston was to bid adieu, *perhaps for ever*, to Usk Cottage. The idea was distracting; St. Maur could afford no comfort. "I would not wish you to become a Christian," he said, "unless from conviction: this must be the result of anxious, calm investigation. Never let any affection for my sister bias your mind; indeed, it would be complimenting her dearly; too late all might lament the mistake."

"I am not a deceiver. I never was a hypocrite," retorted Claverston, warmly.

"Never willingly," replied Henry, calmly; "but where we wish to believe, we are all too generally sanguine."

They now approached the castle. The moonbeams were playing in silver streamings over the dark turrets and gothic-pointed windows. What a happy contrast to the sombre appearance without, the cheerful parlour presented! Let not the fashionable suppose that the Christian has no winter-evening amusements, because he does not seek them amid the whirling mazes of the dance, or around the card-table; those short-lived pleasures are like the bubbles of the ocean, sparkling in the warm sun, while the waters below are dark and cold; they pass when the sunshine of youth or novelty is over, leaving the heart cold and uncheered. The child of religion commiserates the poor unthinking, who thus fritter away time in unsatisfying pursuits. He would desire all the world to become more wise, and partake of his enjoyments, which are alone true delights, expanding every social affection, and lighting up every kindly feeling of the heart. A peep into Mr. Seymour's parlour now, may describe more forcibly the happiness of the Christian. The hearth blazed cheerfully; a small work-table was placed at one side of the fire, around which were seated Mrs. Seymour's daughters, and Emma St. Maur, busily engaged making some warm covering for a poor family. Mr. St. Maur, a little unwell, lay reclined upon a sofa, amusing, and at the same time instructing, with some missionary maps, Arthur Seymour, a fine boy, seven years of age. Mr. Seymour read aloud a new interesting religious work, while the serious attention of the hearers was sometimes called away from the book to the joyous laugh and crow of a lovely baby Mrs. Seymour danced in her arms. Henry's entrance and Llewellyn's gave an additional zest to the pleasure of all assembled. This satisfaction quickly passed, when the latter announced the immediate business which obliged him to part from his dear friends, at least for some weeks—it might be for ever. "Oh, *not for ever!*" sobbed out two of the younger part of the family, with whom Claverston had ingratiated himself as a particular favorite; "indeed we will not let you go *for ever;* you must return." "And I will," said Gertrude, "when you come back, have learned all the pretty tunes that Emma plays so sweetly for you; and I will have my little garden trimmed gayly—but we will see you before the flowers blow." "And I," said Arthur, "will be able to read then for you the Greek Testament, and to tell you the names of all the stars; for papa promised he would teach me astronomy, and he says they are bright worlds above us."

"My charming Gertrude! my dear Arthur! you almost unman my feelings," said Claverston, caressing them fondly: then looking at Emma, he perceived her fine color faded, and her eyes suffused with tears, while she bent her face over her work, and her fingers trembled as she rapidly used her needle. Henry, who understood his sister's mind, pleaded some trifling want which afforded her occasion to leave the room; and turning to Anna, he requested she would play some of Handel's pieces. This had the desired effect in diverting the melancholy of the company, and awakening a new subject for discourse. The passage Anna chose was from Haggai ii. 6, 7. The music was grand, solemn, and imposing; it deeply interested Claverston, who involuntarily drew closer to the instrument. Mr. St. Maur remarked the inimitable sublimity which was in the language of the prophets, flowing naturally from the greatness of their subject.

"Who is the Desire of all nations?" inquired Claverston.

"The title of the Desire of all nations has been with propriety applied to Jesus the Messiah," replied Mr. St. Maur. "About the time of his arrival, there prevailed universally a belief that some great deliverer would shortly appear, and restore to the world peace, prosperity, and all the blessings of the imaginary golden age. Some of the wisest and best men were anxious for this event; for they believed the person who should come would be a divine teacher of wisdom: and what affords strong evidence that the Heathen expected some illustrious personage is, that Virgil, a few years before our Saviour's birth, in one of his poems, gives the sense of some of the prophecies respecting the Messiah, though he misapplies them. How exactly fulfilled has this prophecy of Haggai's been! The prophet foretold, that when the Desire of all nations would appear, the Lord would shake the heavens and the earth: by the heavens and the earth he meant the Levitical ceremonies and the political establishment of the Jews. By the Christian religion the former were abrogated, and in a short time after the Saviour's crucifixion the latter was totally dissolved. Israel became a scattered people, aliens in foreign countries; yet still preserved distinct from all nations, as Balaam predicted—'So the people shall dwell alone, and shall not be reckoned among the nations.'"[*]

"All the prophecies respecting the Jews are striking," observed Mr. Seymour; "they furnish to this day, incontrovertible arguments against infidelity. Let any unprejudiced person read the 28th of Deuteronomy, and then look at the present state of Israel. Taking a review of the past judgments inflicted for their disobedience—as the destruction of their city, their captivity and final dispersion—literally now the Jew is a proverb and by-word, according to prediction."

Henry then, at the request of his father, took a Bible, and read aloud the chapter. When he had concluded, Mr. Seymour pointed out, in Hosea ix. 17, a very strong passage in reference to the subject. "My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations."

"The poor Jews!" said Anna Seymour, in a benevolent tone of voice, "though wanderers from home, they dearly love their native spot; they cling to it with fond recollection, like the bird robbed of her young, hovering sadly around the lair which once contained her beloved brood.[*] Richardson, a late traveller to the land of Israel, mentions the anxious desire Jews have, when they become rich, to return and die at Jerusalem. They chiefly reside, he says, on the edge of Mount Zion, in the lower part of the city. Unwilling to have their riches known, lest some of their arbitrary rulers should sieze them, they have a ruined foreground and rough stairs constructed of unpolished stones outside their houses concealing from the passing gaze the agreeable platform of the inner entrance. But prophecy has not received its full completion yet respecting them," added Anna, in an animated manner; 'Behold, I will gather them of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again into this place, and I will cause them to dwell safely.'"

"This is a more encouraging view of their condition, Anna," said her father; "and Gertrude, what are you doing towards the completion of this sweet promise?"

"O, papa, I understand you," replied the warm-hearted girl: "I am collecting money to send missionaries and Hebrew Bibles to the wandering Israelites; and Arthur gave me, as a donation, the silver piece he received from you when he learned all the pretty hymns last Christmas."

Arthur looked as if he would have said, "Why did you tell?" while Mr. Seymour kissed his crimson cheek, and Mr. St. Maur slipped some money, much more than his generous gift, into his hand. The conversation was for a while interrupted by the entrance of the servant to arrange the tea-table. When the family had quitted it, and were again assembled round the blazing hearth, each having resumed some favorite employment, Mr. St. Maur directed their attention again to the interesting subject of prophecy. "We have been considering," he said, "the state of the poor Jews. In their history we have marked the striking fulfilment of Scripture. No stronger evidence need be adduced to the truth of the prophets, than their remarkable dispersion, and distinct preservation. But I would just mention one more prophecy, that also remains a standing monument, to prove that the events were not prior to the predictions. In the sixteenth chapter of Genesis, it is foretold of Ishmael, that he should be a wild man; his hand against every man, and every man's hand against him. The annals of history, and the present state of Arabia, furnish incontrovertible evidence to the fulfilment of this description. The Arabs have been, in all ages, and to this day are a fierce, savage people; like their progenitor Ishmael, wild, dwelling in the same wilderness, ranging over the same desert, removing their tents to fertile spots which are here and there scattered over the sandy plain; and, like Ishmael, skilful archers, maintaining themselves by the labors of the bow and arrow, or by prey, plundering all they meet—'their hand against every man;' and the natural result is, that 'every man's hand is against them.'"

"Yes," said Mr. Seymour, "the skeptic might be awakened to a view of the accomplishment of prophecy, if he could take a peep into Arabia, and behold the hardy Arab supporting himself by rapine, fearlessly attacking every traveller; remaining unsubdued, notwithstanding the many attempts princes have made for his subjection; so that what Diodorus Siculus asserted was fully verified, that neither the Assyrians formerly, nor the kings of the Medes and Persians, nor yet the Macedonians, could subdue them, though, to accomplish this purpose, they brought many and great forces."[†]

"O, papa!" said the lively Gertrude, "it might prove a fatal experiment to the skeptic to travel into such a barbarous country. I am sure I should fear to venture my life among so rapacious a people. What you have said is quite sufficient to satisfy my mind as to the truth of prophecy."

"Indeed, Gertrude," replied little Arthur, throwing his arms round his sister's neck, "you need not be afraid, when I would go with you, and carry papa's gun; and we would travel with some of the armed caravans, which, I read in my geography, journey together through the sandy plains, defending themselves from the attacks of the plunderers. But though it would be pleasant to go see the country, yet I know papa never tells untruths, and I wonder any person would require to go there to be convinced of what he says."

Mr. Seymour smiled at his dear children's simplicity of faith; and he remembered his Saviour's command, to "become as little children," seeing the words forcibly illustrated.

Claverston remained totally unconscious of the children's remarks. After a few moment's deep thought, he abruptly remarked, "the country was not worth conquering; its barrenness was its preservation."

"You mistake," said Mr. Seymour, gently; "there are fruitful spots, and pleasant green valleys scattered over the sands of Arabia; and the province of Yemen, shut in by its mountains, and well watered, has always been noted for its charming climate, fertility, and riches: it enjoys a continual spring. But even admitting the country to be uninviting, as a sufficient motive, princes might have undertaken an invasion simply with the desire of keeping in order the mauraudimg inhabitants; and history gives us the names of several conquerors, who, with this intent, made many unsuccessful efforts. Sesostris, the great king of Egypt, was obliged to draw a line from Heliopolis to Pelusium, to secure his kingdom from the incursion of the Arabs; for he could not subdue them. The Persians, the great conquerors of the East under Cyrus, have perhaps gained some slight advantages over the exterior parts of Arabia, but they never could reach the interior; and we are expressly told by Herodotus, that it never was in subjection to Persia; but that while Phœnicia, Syria, and the neighboring countries were taxed, the Arabian territories paid no tribute. And when all the world bowed in subjection to Alexander, king of Macedon, the Arabs alone scorned to do so; which provoked the Macedonian king so much, that he meditated an invasion of their land, when death intervened and frustrated his ambitious project."

"Does not Lucullus tell us, that the Romans gained some conquests over the Arabs?" said Claverston.

Mr. St. Maur, half raising himself from the sofa where he reclined, and looking at his nephew with a grieved countenance, replied, "They might have subdued some parts of Arabia; but when Pompey by other affairs was compelled to resign the command in Asia, the Arabians boldly made their incursions again into the Roman provinces. Strabo mentions a strange distemper which made terrible havoc in the army of Ælius Gallus, in the reign of Augustus, when he was making an expedition against Arabia:[*] and Dion tells us, that when the Emperor Trajan attempted to besiege the city of the Hagarenes, he was repelled by prodigies of storms, thunder, lightning, hail, and whirlwinds, until he was forced to raise the siege.[†] What can we now say to these things? Is it not strange that one nation should maintain its independence for ages, notwithstanding the enmity of the world? Can any thing similar be met with in the annals of time?

"The history of the Arabs and the Jews is to this day exhibiting to the attentive observer the truth of prophecy, which is literally still receiving its completion—'Ishmael's hand is against every man, and every man's hand against him.' 'The Jews are wanderers among the nations, because they did not hearken unto the Lord.' So that Christians at the present age may exclaim with Peter, 'We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.'"

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[*] Numbers xxiii. 9.

[*] Richardson's Travels, vol. ii. p. 261, 262.

[†] Diodorus Siculus, lib. ii. p. 32.

[*] Strabo, lib. 16, p. 1126.

[†] Dionis. Hist. lib. 68, p. 785.

BRIEF REMARKER.

[For the Churchman.]

To the Editor. Sir—The reply of M. L. to my communication on the subject of "Church Music," seems to require from me some answer. My not having received the Churchman in due time, will account for my seeming neglect in not noticing the subject at an earlier date.

The concurrence of M. L. in the views *generally* entertained by me in relation to this matter, I could not but have expected. The abuses of which I wrote, and which he pretends neither to deny nor palliate, are so prominent and notorious, that to discredit their existence, would be as great an act of folly as to question the fact that light is emitted from the sun. The only point on which in this discussion we materially differ, is in relation to the *causes* and *continuance* of these abuses. *I* assert that whatever or whoever may have produced this order of things in the Church, the clergy alone, on whom the duty of correcting the evil is emphatically enjoined, are censurable, if not for effecting a reformation of the evil, at least for not *attempting* to check its progress and root out its existence. Whenever they make the attempt, (I have heard of none being made except in one or two instances,) and find themselves defeated in the work, then, and not till then, can they expect to be free from public condemnation and censure. M. L. on the contrary, contends that the *people*, not the clergy, are obnoxious to the strictures I have made. In accordance with his views thus maintained, and in seeming support of his assertions, he asks the question; "if there is any where to be found a clergyman of our Church, who would not most gladly hear every voice in his congregation, of the young, the middle aged and the venerable, joining heartily in singing the praises of God?" I answer, as he would answer, I believe not. Still, if they merely *desire* their people to join in the praises of the Church, and *make no exertion* to have that end attained, they surely are as liable to censure as though they possessed no such desire.

It is admitted by M. L. that there does exist a state of things in some of our Churches in relation to the performance of sacred music, which requires alteration and correction. Who but the Rectors of such Churches, has the power to apply correction? Were laymen to attempt to remedy the evil, would it not be considered an unjustifiable interference on their part? Undoubtedly it would. The high authorities of the Church have decided in the most emphatic manner, that the correction of the evil complained of, shall rest with the minister alone. Now however much the laity deserve censure, for not more universally joining in singing the praises of Him who hath redeemed us from sin and eternal death, still the clergy merit not the less, if they omit bringing the subject before their people in a forcible manner, and striving in every possible way to remedy the existing state of things.

In regard to the great evil of which I most loudly complain, that of employing individuals in the choir, whether as leaders or not, whose style and manner of singing is entirely theatrical—in my opinion often times profane, certainly always irreverent and unbecoming the house of God—in relation to this, the laymen have nothing to do. They can, it is true, express their disapprobation; this they have often done, but it is all they can do. To the clergy only is the power given, "to suppress all light and unseemly music, and all indecency and irreverence in the performance, by which vain and ungodly persons profane the service of the sanctuary." If they fail to exercise this power, *thus disregarding the authority of the Church*, they are open to censure and must expect to receive it. This is the ground I assumed in my former communication, and which, being still tenable, I maintain in this. If after the clergy have done their utmost to bring about a change, and they fail to accomplish the good work, then I will candidly admit, and not till then, that the clergy are justly exempt from censure, and the people only lie exposed to blame.

I have no wish to throw unmerited censure on any class of men, and certainly least of all on the accredited ambassadors of God. I merely wish to call their attention to a subject of which I presume they thought little, and which they therefore viewed in a much less important light than truth and inquiry would exhibit it. When I penned my former article, I had no conception that my humble remarks would ever call forth observations from others, much less that the subject would ever become one of a controversial nature. I am far from wishing that it should thus become a matter of controversy, still I cannot but express my gratification that it should have occasioned the remarks that have already appeared, believing, that as truth never loses by discussion, the subject as viewed in the light in which I behold it, will eventually engage the approbation and support of every true friend of piety, decorum, and the Church.

One word more. M. L. is right in supposing that "I would not prefer an ignorant pretender to an accomplished (I should say *competent*) leader." By no means, I wish all things in the sanctuary to be well done. It is for that purpose that I have written. It is God's house, and being so, it is required of us that we bring disgrace upon it in no way whatever. But I do prefer in making selections of those who are appointed to lead such an interesting part of our devotions, to select those who bear the character of pious, consistent Christians, at least those who have some outward respect for religion, instead of individuals who too oft have no regard whatever for the honor of the sanctuary, but would rather behold it in ruins than in its beauty. I could relate many instances which would fully support this declaration, sweeping as it may appear, but the religious periodical is not the proper medium through which to particularize on such subjects.

I sincerely hope, Mr. Editor, that this subject as it has now engaged the attention of a few, will continue to receive the notice of those few and receive the serious consideration of others. I trust that the Reverend Clergy *especially* will be awake to its importance, and immediately exert their influence and authority to have the sacred performances of the sanctuary, conducted decently and in order. I shall be the first to exempt them from censure, if after they have made the attempt energetically, they finally abandon it as hopeless. Truly yours,

C. M. A.

[For the Churchman.]

Although the following remarks on the personal interest which a minister of Christ ought to take in the music of his Church, may be thought better applicable to the country for which they were written than for our own, yet I cannot but think them of sufficient practical importance to your readers, to ask for them a place in the Churchman. L. L.

To what causes must it be ascribed, that many congregations, among whom the services of religion are conducted with general propriety, should be inattentive to the ordinance of singing, which is, without doubt, a very important part of those services?

It will not be denied, that congregational singing is highly desirable; and yet, in many Churches, the people have no share whatever in this ordinance, and seem to consider it merely a display of professional skill. In some country parishes it is employed, one might almost imagine, for no purpose whatever but to afford the officiating minister leisure to change his robes and ascend the pulpit. Did the general indifference to this part of religious worship arise from any doubts whether or not it be of Divine appointment, and whether it be a beneficial and appropriate method of expressing our joys and sorrows, our prayers and our thanksgivings, it would be easy to overcome all scruples by plain citations from Scripture; and to prove, by the injunctions of God, and the example of good men, that it is both a duty and a privilege; but while the propriety and utility of singing are so readily acknowledged, is it not strange that so little practical attention is paid to the subject?

Much of the blame, though not the whole, often attaches to the minister himself. From those who neglect every other duty, it might be useless to inquire why they neglect this also; but, that converted ministers, and men in other respects active and exemplary, should be heedless of that part of social worship which most nearly approaches the joys of heaven, is as surprising as it is culpable.

In some country parishes, the minister is perhaps deterred from endeavoring to introduce congregational singing by a supposed inability in his people to conduct it with propriety.—Some degree of awkwardness may, indeed, occur at first; but difficulties that arise solely from want of practice will soon be surmounted. When once congregational singing is established, every new member insensibly acquires the habit of joining his fellow-worshippers. The difficulty consists, therefore, only in the first introduction. Are not the ears of a minister often tortured, while he is employed in visiting his people, by hearing from fields, and cottages, and places of public resort, the hateful music of wanton and licentious songs? What physical difficulty, then, exists to preclude those voices from being employed in the service of that God for whose glory they were given? The most illiterate congregations are sometimes heard to join unanimously in this delightful service: so that it is evident no natural impediment exists to prevent the practice becoming general.

But many ministers perhaps neglect to exert themselves in procuring more general attention to the singing, from an opinion that the majority of the people have been so long accustomed to consider it as the humble duty of the parish clerk, that no persuasions would induce them to take their proper share in it. Let, however, the clergyman be seen to consider it a matter of importance; let him appear personally interested; let him previously select the psalm himself, no longer leaving the clerk, or the band of the singing gallery to choose the passage frequently least appropriate to the occasion; and above all, let him urgently represent its necessity to those of his congregation on whom he has most influence, and who are best skilled to carry his views into execution, and it cannot be long before he will discover symptoms of reformation. Thousands who are now silent from false shame and fear of singularity, would be glad of an excuse for doing their duty; for, in an age when almost every family of respectability devotes some attention to music, it is really an act of self-denial, particularly for the younger auditors, to abstain from congregational singing, while taste and melody are set at defiance by an ignorant parish clerk, or, what is worse, while devotion and propriety are tortured by a band of self-sufficient itinerants.

But perhaps the most common excuse for the negligence of ministers on this subject, is their want of a musical ear, and their consequent incapability of enjoying, like others, this means of grace. Admitting this to be the fact, is self-satisfaction a minister's chief object? Is it nothing to set a good example to others? Is it nothing to show, that, whatever may be our personal indifference so far as *natural* pleasure is concerned, we are still anxious for the ordinance of God and alive to those *spiritual* feelings which alone render it a reasonable service? Is it nothing to afford the true Christian an opportunity of enjoying those pleasures which singing the praises of his God was designed to inspire? Is it nothing to attract to divine service, by the social discharge of this delightful duty, those idlers of a parish who would otherwise be employed in openly profaning the Sabbath? In a word, is it nothing to prevent an important part of worship becoming a solemn mockery, and to engage the feelings and habits of a whole auditory on the side of religion rather than against it?

And yet, insensible of these and similar considerations, many ministers are wholly inattentive to the singing in their churches. With an apathy of countenance that indicates their thoughts to be far otherwise engaged than in the sublime service of the moment, they stand before a congregation, and by their example damp, rather than assist, either the fervency or the pleasures of devotion. It is chilling to an audience, to say nothing of its being irreverent in the presence of God, for a minister to be seen with a negligent air composing his robes, or folding the leaves of his manuscript, absent in thought, evidently uninterested in the singing, and by various little indications betraying the impatience he feels for its conclusion. The sensation immediately spreads; and the people think themselves perfectly justified in neglecting that which their minister, by his personal conduct, evidences to be of little importance. To prevent effects like these, it is not necessary that a minister possess an ear attuned to harmony. Without the least outward enjoyment of music, he may make melody in his heart. Where this exists, nothing else is wanting. If the mind be engaged, the behavior will be appropriate; the countenance will conform to the feelings of the soul; the man will naturally appear interested: and what interests the minister will interest the people. Let, therefore, a clergyman show by his own conduct that he values the singing equally with the other parts of the service, and the sympathy natural to public assemblies will usually complete the rest.

OFFICE FOR THE SICK.

[For the Churchman.]

CONVERSATION BETWEEN A SICK CLERGYMAN AND A CLERICAL BROTHER WHO VISITS HIM.

Visit III.

Visiter. It is some time since I last saw you, my dear brother; how is your health?

Sick Clergyman. In outward appearance my physician tells me I am better, but my disease, though slow, is yet sure. I have great cause for gratitude in this gradual approach of "the last enemy," and pray God, that when he shall arrive, I may have given to me "the victory through our Lord Jesus Christ."

Visiter. I have no doubt that he in whom you have confided your immortal hopes, will keep that which you have intrusted to him, and will give you an entrance abundantly into his everlasting kingdom.

Sick Cler. This hope sustains my soul.—Earth has lost all charms for me, except the single view I have long had of it as a field of labor. For that Church which the Redeemer loved, which he purchased with his own precious blood, I could still wish to remain.

> "For her my tears shall fall,
> For her my prayers ascend,
> For her my cares and toils be given,
> 'Till toils and cares shall end."

Visiter. You have never been ashamed to be called a High Churchman?

Sick Cler. No, for I have long observed, that it is a distinction bestowed on those who are *most attached* to the Church, who consider it the "body of Christ" of which we are made members by Baptism,—who consider it the duty of all created intelligent beings that they should thus by being members, "hold the head," and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life,—and shall the men who hold such principles as these, be easily removed from the strong holds of their confidence, by the virulent abuse of their enemies, or the more humiliating dissent and division of their professed friends.

Visiter. Indeed, my dear brother, I should be much surprised that the orthodox believer would relinquish for any consideration, not even his life itself, the truly Scriptural ground upon which he builds the superstructure of his faith.

Sick Cler. So it appears to me, now that I am standing on the brink of eternity: once I was almost persuaded to think otherwise.

Visiter. How so?

Sick Cler. You know my parents and the most of my relatives are Presbyterians. They of course could not, consistently with their creed, take pleasure in my union with the Protestant Episcopal Church. To reconcile the matter by a sort of compromise which is constantly practised in the world, they would fain resolve my choice into a sort of mistaken judgment, and as an apology for such mistake, and as a salvo for my poor deluded soul, they would fain admit, that I might possibly get to heaven out of the Presbyterian Church, but with this proviso, that I should be a *low* Churchman, that is, as they read it at the west, *No Churchman.* Now for the sake of kind feeling, I so far entered into the views of my friends, as to become a manager of a Bible Society, which on the grand comprehensive spirit of charity, admits all denominations. I acted with this Society for two years, till at length at an anniversary which was held at a place where there was no other accommodation but a Baptist meeting house, a Quaker meeting house, and an Episcopal Church, the latter was chosen for the business of this Society. This business was opened by a sermon from a Presbyterian minister, who in violation of the canon of our Church, was thus placed in the awkward predicament of an unwilling promoter of dissatisfaction, among such as were tenacious of those wise laws, whose excellence and importance are fully tested by experience.

Now as soon as I saw the difficulties in which a spirit of compromise would involve me, I immediately withdrew, and I have ever since been fully of the opinion that the soundest policy is, that the respective denominations should manage their affairs in their own way.

Visiter. You are not then of the opinion which some entertain, that this policy is selfish and uncharitable?

Sick Cler. Far from it. True charity for evangelical truth and apostolic order, demands it of us—that we on no occasion, place these two great Christian and controlling principles in such entangling connexions, as to endanger a compromise of them.

Visiter. But they will tell you there is no danger of this.

Sick Cler. I know they will, but facts speak louder than words. Why if they so truly love the Church as they profess they do,—nay more, if (as the people say to whom they unite their efforts,) they are the proper *evangelical* men—why, I say, if these things are so, do our anniversaries, our interesting anniversaries, anniversaries that mark the annual growth of zeal and pious effort among us, pass off without the countenance of the presence of these our brethren of the same household. Is it not painful to see our own children thus neglected, while our neighbors receive the most zealous efforts of a liberal charity. Truly this is wrong: it is a departure from the sound policy which directs men in all other concerns,—our garden is small, but we wish to enlarge it to the utmost bounds of the habitable globe. "*The field is the world.*"—How is it thus to be enlarged? Can it be by joining laborers whose plans and whose principles are at variance with our own?—or would not the work in common probability go on better where there was unanimity?

Visiter. But they will tell you there *is* unanimity.

Sick Cler. Yes, and how is it produced. It is by a compromise, which I see not how they can justify. Gentlemen, say they, we will speak of nothing that may cross the path of your belief, while with *you* we are *just what you please*,—we will divest ourselves of every distinctive mark, which we are taught in our respective denominations to hold most dear; they become paltry badges of party, when we view them through the new glasses which are so happily contrived for us. It is only bigotry and intolerance, which is tenacious for these; 'we will break their bands asunder and cast away their cords from us.'

Visiter. Oh, now they will say you are uncharitable.

Sick Cler. Charity is a term grossly perverted,—Charity, is properly *love*, Christian love,—love supreme to God, and love to our neighbor. Should not our first love and regard be for the truth,—the truth as it is in Jesus, the truth as the Bible teaches, and as our Church has ever received the same,—can this truth be unimportant,—can the compromise of one jot, or one tittle of this divine law be a venial fault, or an amiable, or commendable feeling? I assure you, I am amazed how men of sense and heartfelt religion, can reason as they do about these matters. But so it is, and under these circumstances we must only feel the importance of forbearance, while we consistently pursue what after the cool deliberations of our sober judgment, we feel to be the truth. I must confess that my ordination vows, would not admit any other course for *me* to take, than the one pursued by the great bulk of those professing to belong to the Protestant Episcopal Church.

Visiter. You have no feelings of hostility against the great and good men, belonging to other denominations?

Sick Cler. God forbid that any other feeling should occupy my bosom for these people, than the most sincere amity and kind consideration. My hostility is not against any human being *personally*, it is against *error* as I think he holds it, that my hostility exists. I love the truth,—I will make any sacrifices of feeling for this love. I will freely bear the imputation of bigotry, intolerance, uncharitableness, for this love. Oh, my dear brother, my love of the truth grows stronger as I approach my master's abode,—that master who declares "I am the way, the *truth*, and the life." For this truth, I think I would be even willing to die,—God forgive me if I am wrong, but I think his Spirit testifies with mine, that I am right.

Visiter. You have always been very honest in your avowal of these sentiments.

Sick Cler. Yes, it is the best policy as well as being our bounden duty. I have received many flattering tributes of respect, from those who differ from me; they have often said, they always knew where to find me, while I have heard them bitterly complain of the temporizing policy of others, who by such a course lost rather than gained their esteem. But my dear brother, this is not the question; we should never let the fear or favor of man, interfere with the high and eternally important themes of divine truth, "God, thou knowest,"—how sweet is this reference, when we have things laid to our charge which we knew not. Oh, this approbation of God and of conscience, is worth far beyond the adulation of the universe; close by it I have endeavored to live, and embracing it, I desire to die.

Visiter. What is gained by compromising the usages and principles of our Church?

Sick Cler. This I never could discover. I never knew one sound, substantial member added to the Church by such a compromise. I have, indeed, seen quite a number attend the services of such as hold these sentiments; but, when accident or death deprived them of the minister in whom seemed to centre all the admiration and regard, they were quickly dispersed in quest of some other novelty. The reason is evident, they were instructed in the great truth that God has founded a Church,—the mystical body of the Redeemer, to which he calls us to attach ourselves as our hope for pardon and salvation,—that we are made members of this Church by baptism, and that in communion with this Church, we obtain remission of our sins, and all other benefits of the Gospel. Another reason is, that the Book of Common Prayer, which contains public devotions for almost every possible exigence of human affairs,—a book which embraces in its important contents, some of the most essential parts of Holy Scripture,—and, moreover, a book which having been compiled from the most ancient Liturgies, comes recommended to us with the stamp of acknowledged merit; its rubrics written as it were with the blood of martyrs—this book is sometimes laid aside for private devotions, hastily expressed and undigested, and sometimes even presumptuous addresses, from young, and frequently ignorant men. How can the people who attend such ministrations, be expected to love the institutions of a Church, which her own ministers and members thus attempt to improve, and at least to alter, and thus in the most effectual manner, establish the belief of the superior advantage of such devotions, as flatly contradict the judgment of the Church, in the appointment of a form of prayer, and bring these noble forms of devotion into discredit and disuse.

Visiter. This is, indeed, the direct influence of such a policy. I think, however, it is seen by some who once maintained it, but have now abandoned it.

Sick Cler. Yes, and I shall always respect them the more for their honest acknowledgment of mistake, for I know how hard a thing it is for the pride of man to recede from grounds which have been long and vigorously maintained. I think I see a spirit of mutual forbearance in the Church, which at all events, will keep us in the bonds of peace, though we may not always think precisely alike on all subjects. Let every Churchman make his course of conduct the subject of devout consideration and prayer. Let him obtain the distinct approbation of a conscience, enlightened by deep researches in sacred history; and by familiar acquaintance with the practice of the purest ages of the Church, and the influence of these can scarcely fail to keep the divine household in perpetual safety. "And to this end, may the God of peace give us all meek hearts, quiet spirits, and devout affections, and free us from all sloth, and prejudice, that we may have full Churches, frequent prayers, and fervent charity, that uniting in our prayers here, we may all join in his praises hereafter, for the sake of Jesus Christ our Lord. Amen.

Let me request you now, my dear brother, before you leave me, to offer up for me such prayers as you may judge suitable.

Visiter. Let us pray.

"O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. *Amen.*

"Keep, we beseech thee, O Lord, thy Church with thy perpetual mercy: And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. *Amen.*

"Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. *Amen.*

"Almighty God, who showeth to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness; grant unto all those who are admitted into the fellowship of Christ's religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. *Amen.*

"Grant O Lord, that in all our sufferings here upon earth, for the testimony of thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the Holy Ghost, may learn to love and bless our persecutors, by the example of thy first martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God, to succor all those who suffer for thee, our only Mediator and Advocate. *Amen.*" B.

THE CHURCHMAN.

SATURDAY, JUNE 11, 1831.

May 30, 1831.

Episcopal Visitation.—The Clergy of the Diocese of New-York, and the Wardens and Vestrymen of the vacant parishes of the said Diocese, who have not received special notices of appointments for Episcopal Visitations, are respectfully informed, that circumstances beyond my control have prevented my hitherto determining upon a definite order for visiting their respective parishes; I purpose, however, God willing, leaving the city of New-York, on a general visitation, on or about the 9th of July, and devoting to it about two months, during which time I hope to visit the most of the churches in the West and North. This general notice is given, on account of the probable impracticability of giving the canonical notice of one month to each parish in particular. As early special notices, however, as circumstances will admit, will be sent.

Benjamin T. Onderdonk,
Bishop of the Diocese of New-York.

STATE OF THE CHURCH IN FRANCE.

This subject is one of high importance in the present aspect of political events in Europe. The writer of the following communication, it is perhaps unnecessary to state, is a Protestant, and a Frenchman: his opinions, therefore, are founded on observation, and exempt from prejudice. It will be observed that he takes up the question, as *a question of law* simply, without reference to the late decisions of the new government; and that he confines himself to an examination of the principle of legal right, without entering at all into the question of expediency, as it results from a due attention to the actual state of the nation.

We acknowledge our obligation to the author, and we solicit his kind indulgence for any inaccuracies, into which we may inadvertently have fallen, on such a subject, in the translation. We publish to-day, the first portion of the article.

The Church in France.

The public attention has been much excited for some time past, by the struggles of the various political parties, which at present agitate the kingdom of France. Among the questions which have been discussed during the late troubles, there is one which appears to me to be fraught with the deepest interest. This is the question which has arisen from the fact, that a portion of the Bishops, and of the Clergy of the French Church, have refused to offer up the prayers of the Church for the present king, Louis Philippe the First. I shall not undertake to say, how far such a refusal may be justifiable. Perhaps, in the existing state of things, it would be better for the clergy to yield to what they call violence, without creating any difficulty with regard to adding the "*Domine salvum fac regem*" to the public prayers. But the position which is taken by some of the more violent politicians, that the clergy ought either to conform to the new laws, and yield to the new rulers, or else to relinquish their salary, nay, even to be deprived of it by the secular arm—this it appears to me very difficult to establish by any sound argument. Forty million of francs are appropriated by the government to the support of the Roman Catholic worship in France; but only twenty-seven are actually applied to the *personal* maintenance of the clergy. In the whole of France there are 38,641 Ecclesiastics,* of all orders; and this sum divided among them, yields on an average, somewhat less than forty sous a day. And where is the peasant, I would ask—where is the common artisan or laborer, who does not earn more? And often with less toil and fatigue? Without having lived in France, and that—not in her cities merely, but in her villages, and in the open country, it is impossible to form any idea of the indefatigable zeal of some of those devoted servants of God, who are found among the clergy of France. In the depth of winter, upon roads rendered almost impassable by floods of water or banks of snow, amid the dampness of the vallies, or on the summits of the mountains, they are often met by the traveller, late in the evening, and even at midnight, at the distance of several miles from the parsonage, carrying the sacrament to some dying mortal, or bearing aid and comfort to some wretched and miserable object among the living. But the poor villagers of France have no public journals, wherein to record their gratitude; and their good pastor lives and dies unknown to the world—

> "Far from the world, unknown to public view,
> From youth to age ————"

Can these forty sous a day, however, be regarded as a *mere salary, paid out of the funds of government?* Without fear of contradiction, we may answer in the negative. In ancient times the clergy of France possessed considerable resources, the fruits of the charity of the faithful, of the excellent administration of the Church, and of their own laborious cultivation of the wild lands; and every one knows, that a great part of the lands given to the Church, were entirely uncultivated, and were rendered fertile, or even brought into a state at all suited for cultivation, only by the personal and persevering industry of the clergy. They have therefore a personal right to the products of their labor.

Mirabeau, the celebrated orator of the French Parliament, in the heat of revolutionary excitement, would have taken the property of the clergy out of their hands; but still wished them to receive, in lieu thereof, a fair indemnity.

These are the terms in which he made his motion of the 12th of October, 1789. "I demand that two principles be determined by this Parliament: 1. That the right to the property held by the clergy, *be vested in the nation*, and that provision be made by the national government for the support of the members of their order; 2. That the disposal of the Church property be such, that every Rector† may receive not less than 1200 francs, with accommodations for his private residence."

This bill was not passed in its original form, as offered by Mirabeau, but was modified. The law of the 24th November of the same year, did not ordain that the property of the clergy should be *vested in the nation*, and on the other hand, it gave more force and greater extent to their right of indemnity. The following is the language of the law: "The national assembly decrees, 1. That all ecclesiastical property shall be placed *at the disposal of the nation*, which shall take upon itself the charge of providing, in a suitable manner, for the expenses of religion, the support of its ministers, and the relief of the poor, by placing them under the inspection and regulation of the provincial governments—2. That, by such arrangements as may be made for supporting the ministers of religion, not less than 1200 livres‡ a year shall be granted for the endowment of every cure, exclusive of the residence and the grounds attached to it."

It is evidently recognised by this law, which is the basis of all that have been passed since in reference to this subject, that the nation has no *proprietary right* to the ecclesiastical estates; and it appears that, in order to acquire the power of disposing of them, the nation has entered into an actual contract with the Catholic Church, that is to say, with that portion of the community in France who profess that religion,—with their establishments and institutions—to the exclusion of all others.

In Section V. Art. 2. of the Constitution of the 14th September, 1791, we find a confirmation of this contract expressed in very strong terms. It runs thus:—"The funds necessary for the discharge of the national debt, are not to be refused or withheld upon any pretext whatever:—the obligation for the maintenance of the ministers of religion, whether pensioned, retained in employment, elected or nominated, constitutes a part of the national debt. The engagement entered into with the establishments and the clergy of the French Church, is, therefore, an irrevocable obligation, an actual mortgage, which affects all the property originally belonging to the Church,§ whoever may be the present holders of that property; and the position in which the State stands with regard to the Church, is, in fact, that of a purchaser bound by his contract to a perpetual annual payment, not yet redeemed.

And although the constitution‖ of the year 3, may have declared, in its 354th article, that *the republic* maintains no form of worship; and although in pursuance of this declaration, the republic may have withheld the income of the clergy of France, who are really the creditors, and not the *hired servants* of the state, as some call them; yet this fact, so far from proving the nullity of the acquired rights, and indisputable titles of the Church, only affords the clearest evidence of that *hideous bankruptcy*, to use the eloquent expression of Mirabeau, which is the inevitable consequence of national revolutions; and the whole world will bear me out in the assertion, that public violence and the breach of public faith, are not to be considered just and lawful means of obtaining a discharge from public obligation, and national contract.

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* 4 Cardinals; 14 Archbishops; 66 Bishops; 174 Vicars General; 660 Canons by title; 297 Rectors; the rest Curates.

† The Rector has the care of souls; the Curate aids him in the duties of the parish. Each parish has one Rector, and sometimes several Curates.

‡ A Livre of France, or Livre Tournois, is twenty sous.

§ When the government sold them, they were, for the most part, bought by the Jews. It was the period of *assignats*. Such a house or lot, as is now worth a hundred thousand francs was sold for a mere breakfast, so great was the depreciation of paper money. Yet with these assignats the government paid its debts, and the cost of its military operations.

‖ In 1792 monarchy was abolished in France. It gave place to a republic, which was governed from 1792 to 1794 by a national convention—from 1794 to 1799 by an executive directory of five members—and from 1799 to 1804, by three consuls. The empire existed from 1804 to 1814.

An obliging clerical friend of this city has kindly furnished us with the following list of the American Bishops, and the accompanying remarks, with the view of placing before the reader, at a single glance, the most prominent points in the history of the Episcopal Church in this country.

Chronological Table of the Bishops of the Protestant Episcopal Church in the United States of America.

Order of Consecrat.	*Names of Bishops.*	*Dioceses.*	*Places of Consecration.*	*Officiating Archbishops and Bishops.*	*Date of Consecration.*	*Date of Death.*	*Duration of Episcopate.*
1	Samuel Seabury, D. D.,	Conn.	Aberdeen, Scot.,	Bps. Kilgour, Petrie, and Skinner,	Nov. 14, 1784,	Feb. 25, 1796,	11 yrs. 3 mo.
2	William White, D. D.,	Penn.	Lambeth, Eng.	Abps. Moore and Markham, and Bps. Moss and Hinchliff,	Feb. 4, 1787,	is yet living.	
3	Samuel Provoost, D. D.,	N. Y.				Sept. 6, 1815,	28 yrs. 7 mo.
4	James Madison, D. D.,	Va.	Lambeth, Eng.,	Abp. Moore, and Bps. Porteus and Thomas,	Sept. 19, 1790,	March 6, 1812,	28 yrs. 6 mo.
5	Thomas John Claggett, D. D.,	Md.	New-York,	Bps. Provoost, Seabury, White, and Madison,	Sept. 17, 1792,	Aug. 2, 1816,	23 yrs. 11 mo.
6	Robert Smith, D. D.,	S. Car.	Philadelphia,	Bps. White, Provoost, Madison, and Claggett,	Sept. 13, 1795,	Oct. 28, 1801,	6 yrs. 1 mo.
7	Edward Bass, D. D.,	Mass.	Philadelphia,	Bps. White, Provoost, and Claggett,	May 7, 1797,	Sept. 10, 1803,	6 yrs. 4 mo.
8	Abraham Jarvis, D. D.,	Conn.	New-Haven,	Bps. White, Provoost, and Bass,	Oct. 18, 1797,	May 3, 1813,	15 yrs. 6 mo.
9	Benjamin Moore, D. D.,	N. Y.	Trenton, N. J.,	Bps. White, Claggett, and Jarvis,	Sept. 11, 1801,	Feb. 27, 1816,	14 yrs. 5 mo.
10	Samuel Parker, D. D.,	Mass.	New-York,	Bps. White, Claggett, Jarvis, and Moore,	Sept. 14, 1804,	Dec. 6, 1804,	2 months.
11	John Henry Hobart, D. D.,	N. Y.	New-York,	Bps. White, Provoost, and Jarvis,	May 29, 1811,	Sept. 12, 1830,	19 yrs. 3 mo.
12	Alexander Viets Griswold, D. D.,	Eastern	New-York,			is now living.	
13	Theodore Dehon, D. D.,	S. Car.	Philadelphia,	Bps. White, Jarvis, and Hobart,	Oct. 15, 1812,	Aug. 6, 1817,	14 yrs. 10 mo.
14	Richard Channing Moore, D. D.,	Va.	Philadelphia,	Bps. White, Hobart, Griswold, and Dehon,	May 18, 1814,	is now living.	
15	James Kemp, D. D.,	Md.	New-Brunswick,	Bps. White, Hobart, and Moore,	Sept. 1, 1814,	Oct. 28, 1827,	13 yrs. 1 mo.
16	John Croes, D. D.,	N. J.	Philadelphia,	Bps. White, Hobart, and Kemp,	Nov. 19, 1815,	are now living,	
17	Nathaniel Bowen, D. D.,	S. Car.	Philadelphia,	Bps. White, Hobart, Kemp, and Croes,	Oct. 8, 1818,		
18	Philander Chase, D. D.,	Ohio	Philadelphia,	Bps. White, Hobart, Kemp, and Croes,	Feb. 11, 1819,		
19	Thomas Church Brownell, D. D., LL. D.,	Conn.	New-Haven,	Bps. White, Hobart, and Griswold,	Oct. 27, 1819,		
20	John Stark Ravenscroft, D. D.,	N. Car.	Philadelphia,	Bps. White, Griswold, Kemp, Croes, Bowen, and Brownell,	May 22, 1823,	March 5, 1830,	6 yrs. 10 mo.
21	Henry Ustick Onderdonk, D. D.,	Penn.	Philadelphia,	Bps. White, Hobart, Kemp, Croes, and Bowen,	Oct. 25, 1827,	are now living.	
22	William Meade, D. D.,	Va.	Philadelphia,	Bps. White, Hobart, Griswold, Moore, Croes, Brownell, and H. U. Onderdonk,	Aug. 19, 1829,		
23	William Murray Stone, D. D.,	Md.	Baltimore,	Bps. White, Moore, H. U. Onderdonk, and Meade,	Oct. 21, 1830,		
24	Benjamin Treadwell Onderdonk, D. D.,	N. Y.	New-York,	Bps. White, Brownell, and H. U. Onderdonk,	Nov. 26, 1830,		

REMARKS.

1. Twenty-four Bishops of our Church are numbered in the Apostolic Succession.
2. Forty-six years have elapsed since the consecration of our first Bishop.
3. The episcopate of Bishop White has continued more than forty-four years.
4. Thirteen of our prelates are no more.
5. The first Bishop consecrated in America, was Bishop Clagget, of Maryland.
6. Thirty-eight years have elapsed since the first consecration in America.
7. There have been consecrated, for Massachusetts, 2 Bishops; for the Eastern Diocese, 1; for Connecticut, 3; for New-York, 4; for Pennsylvania, 2; for Ohio, 1; for New-Jersey, 1; for Maryland, 3; for Virginia, 3; for North Carolina, 1; for South Carolina, 3.
8. The places of consecration have been, Aberdeen, 1, Lambeth, 3; New-York, 5; Philadelphia, 10; New-Haven, Conn., 2; Trenton, N. J., 1; New-Brunswick, N. J., 1; Baltimore, 1.
9. The first consecration was by the Bishops of Scotland.
10. The second, third, and fourth consecrations were by the Archbishops and Bishops of England.
11. Bishop White has presided at the last nineteen consecrations.
12. The Apostolic Succession, transmitted to our Bishops, is derived from the Archbishops and Bishops of England.
13. Eleven Spiritual Fathers now have the oversight of our Protestant Episcopal Church in the United States.

Clericus.

New-York, May 12, 1831.

New Practical Work for the Family, by Dr. John Bird Sumner, Bishop of Chester.—We are exceedingly gratified to learn that the Press is about to republish a work of this character, by so able a writer as Bishop Sumner.

A book of this kind, on the plan adopted by the author, has long been a desideratum in the devotional family library; and perhaps no individual could be found, in the present age, more capable in every point of view, of meeting the demands of the religious community on this subject, than the distinguished Bishop of Chester. The title of the work is, "A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of Lectures, intended to assist the practice of Domestic Instruction and Devotion." The following is the advertisement of the London Edition, by the Bishop himself.

ADVERTISEMENT.

There are many things in the aspect and character of the present time, which must be seen with alarm by all who receive the Scriptures as the word of God. Whether they consider the moral condition of a large proportion of their fellow-countrymen, or look towards the future prospects of their country as affected by that state; they see just cause for sorrow and anxiety.

But it would be unreasonable and ungrateful to deny that there are also causes for thankfulness and hope. And amongst the satisfactory signs of the present day, I place in the first rank the increased and increasing habit of family instruction and devotion. Should this habit continue spreading amongst us, as it has spread of late years, especially since the publication of the Bishop of London's "Manual," it would be the brightest ray in the prospects of our land.

The following volume of Expository Lectures has been prepared in the hope of assisting family devotion, and of more generally adding to it scriptural instruction. The members of a family are travelling together the same road of life, with the same present obligations and the same future destination. That they should unite in studying that Book which alone can lead them safely to the end, is too natural in itself to require enforcement; and as a part of family religion, is calculated to prevent the great danger of its degenerating into a lifeless form. The best commentary to accompany such reading, would be such remarks as would naturally occur to the head of the family, who was well instructed in the Scriptures, and had consulted the various practical expositions with which our libraries are furnished. Such remarks, though not the best possible remarks, would probably be the most applicable to the party assembled, and therefore the most effective.

But this requires more energy than is always possessed, and more leisure for reflection than the business of life universally allows; and, in reality, the practice of reading Scripture in the family is often neglected from the acknowledged difficulty of selecting an exposition.

The present volume has been prepared with the sole object of supplying this deficiency; and, if I should be permitted to fulfil my intention, will be followed by the other historical books of the New Testament. I shall be happy if it should tend to promote, generally, a more uniform attention and a closer application to the Scriptures themselves, in every department of Christian instruction; because I am assured that this is what individuals most need, and congregations would most profit by. But certainly the purpose kept mainly in view, both in the design and composition of the volume, is to increase the usefulness of family devotion by facilitating the practice of family instruction.

That it may receive the blessing of "the Father of lights," the source of "every good and perfect gift," is the earnest prayer of the Author, J. B. Chester.

☞ The following communication will recommend itself forcibly to the attention of the clergy, as well as of the public generally, who are interested in ascertaining the most eligible method of constructing churches.

[For the Churchman.]

SUSPENDED CANOPIES.

Mr. Editor—A communication under the above title appeared sometime since in the late Christian Journal, mentioning two instances in which pulpit canopies, suspended from the ceilings of churches, had suddenly fallen. The object of that communication was stated to be, to put all concerned on their guard against the imminent danger to life, of having such canopies. Another instance of the falling of such a canopy has lately come within the knowledge of your present correspondent. In all the above mentioned instances, the accident happened, providentially, when the pulpits were not occupied, otherwise, it is obvious that *certain death* would, in all human probability, have been the consequence. Is it not high time that alarm should be taken? It seems to be now pretty generally conceded, and I think correctly so, that pulpit canopies serve neither for ornament nor use. When suspended, they are seriously dangerous; and supported, as they often are, by a single column, at the base of which the corruption of the wood may progress unseen in its fatal work, they are thus, also, far from being free from danger. For one, then, I would propose, that as the subject is, in fact, one of life and death, vestries and others concerned resolve upon an immediate expulsion of pulpit canopies, and that none be appended to churches to be hereafter erected. If any of your brother editors agree in this opinion, I hope they will contribute to the circulation of this hint.

The two following communications were marked for insertion last week, but were omitted at the printing-office, without our knowledge.

[Communicated for the Churchman.]

Mr. Editor—Please make room in your paper for a few questions on a subject of much importance to me, and doubtless also to others: it may engage the attention of yourself, or some of your able contributors, and cause my inquiries to be answered, to the edification of many.

Our Church Catechism reminds us of what our sponsors did for us, and as we teach it to our children, it likewise reminds us of our promises to God made to his Church, to teach them what a solemn vow, promise, and profession, we made for them at their baptism; which undoubtedly means, that we must teach them to understand what these promises embrace. To be enabled to do this satisfactorily I must seek information myself in the following inquiries.

What is meant by renouncing "the *pomps* and *vanities* of this wicked world and all the sinful lusts of the flesh"?

You may smile, sir, at my ignorance on such an every-day matter to the Christian; but I can assure you that this has been to me a subject of much consideration and solicitude. You may refer me to the Scriptures—Truly they are the rule of life, and they say, "Be not conformed to the world;" and here the same explanation is required. As I live in the world, I must, of necessity, associate with it: from it I draw the support of my family, and I find that even its *fashions* are growing among us. Here, sir, lies a great difficulty. To teach my children as they ought to be taught, I must take a different course from that which was taken with me; I must do more than hear a recitation—I must ask, and give an explanation. If I take Bishop Hobart's definition, in Catechism No. 3, am I a suitable judge of the moderation of my desires for worldly honor? Or does not renouncing the pomps and vanities mean renouncing all worldly honors? And as to riches, how far beyond the necessaries of life can we indulge in expending them? In short, what is vain display? Is this to be graduated by the custom of the world? By the circle we move in? Or by the amount of our income? You will say, the Christian is to be a guide to the world, and of course not to be guided by the world: "Ye are the light of the world," is undoubtedly true. Here rises a difficulty to the man of a comfortable competency with a growing family. Explain unto them the sinfulness of display in dress, in furniture, &c.—speak of the lowly-minded Jesus, his humble walk, &c.—and you are told that circumstances alter cases; and if you press the matter upon the minds of your children, perhaps your wife on the morrow, may, by introducing some ornamental piece of furniture, or a hat of the latest fashion, put humility to flight, and leave you to lower their mother in the estimation of your children, or oblige you to give a new construction to "the pomps and vanities of the world." Expostulate with her, suggest the propriety of self-denial, that we may bestow more upon the institutions of the Church, and you are referred to our neighbour's elegant mansion and splendid *utilities*—his piety is not to be questioned. Permit me to ask one more question, and I have done: Should *circumstances alter cases* in regard to conformity to the world? Q——Y.

[For the Churchman.]

Dear Mr. Editor—It has been my intention for some time, to call the attention of your readers to an evil which exists (with few exceptions,) in all the Churches of our City. I say an *evil*, because it is a thing productive of the greatest injury to the interests of our communion. In some remarks in your last number concerning Church Music, you adverted to the coldness and listlessness exhibited by the congregations in responding, and this, sir, is the *evil* to which I allude. It is a melancholy fact, that Churchmen generally do not consider the importance attached to this part of our worship; they forget, that by whispering the responses they destroy the effect, and marr the beauty of our sublime Liturgy. Yes, sir, upon entering the sacred temple of God, the voices of the Clergyman and the leader of the choir alone, are heard offering up thanks and praises to that Being, who wills that every creature should pray and praise with rejoicing. Why do not the Reverend Rectors make this a subject for the pulpit? Surely if people cannot sing, they can read, and read aloud; and therefore it is inexcusable in them to neglect this duty. It is a solemn duty which every minister of the Gospel owes to his Maker, that he should instruct his charge, not only in the essentials of religion, but in the manner of worshiping; for what can be more pleasing to God, than the united voices of his people raised with one accord, in singing his praises, and devoutly and audibly imploring his blessings. I hope, Mr. Editor, if you deem these few remarks worthy a place in your excellent paper, they may be the means of arresting the attention of those who are in the habit of silently performing their parts, and of exciting the clergy to greater exertion, in enforcing upon their flocks the necessity of responding aloud, if they have any regard for the true interests of the Church.

Yours, &c. W. V.

(Communication.)

Meetings of Religious Associations.—"I presume there will be a quorum; it is not *necessary* that *I* should attend this evening." This is common language of *many* a member of those institutions, which deserve to be regarded as the right hand of the Church; and it is language exceedingly prejudicial to their success, setting aside the good flowing from combined counsels, and the concentration of experience and zeal;—leaving out of account the increase of spirit and interest, from full and regular meetings. He that becomes a member of a practical religious association for the promotion of Christian knowledge and holiness, should ever have this reflection pressing upon his mind, and exemplified in his practice; *I must deem it a sacred duty always to act in this matter as if the interests of the institution depended entirely upon my presence at its meetings, and my best and heartiest efforts. Useful* members of our societies act upon this principle; and the present writer is persuaded that those only who *do* act upon it *will* be

USEFUL.

☞ THE secretaries of Conventions in our different dioceses will confer a favor by forwarding their respective journals as soon as may be convenient, to the direction of "The Churchman," 46 Lumber St., New-York. Some account of the late Convention in the diocese of New-Jersey, will be found under the head of intelligence.

☞ WE have received the farewell letter of the Rev. M. Cutler to the parish of Christ Church, Quincy. It may be had at the book store of the Messrs. Swords.

C. M. A.—A communication from our correspondent under this signature, in reply to M. L., on Church Music, will be found under the head of Brief Remarker.—The communication of L., containing an extract from an English work, which immediately follows, exhibits a striking similarity of views. Perhaps the fair truth will be found between C. M. A. and M. L.

☞ We give another extract to day from the "Infidel's Visit," the little narrative lately published by the Messrs. Swords: and on our fourth page will be found a part of the "Scholar's Death Bed," taken from the "Diary of a Physician," which we noticed lately as published by Messrs. J. & J. Harper.

CONFIRMATIONS.—The Right Rev. Bishop Onderdonk, administered the holy rite of Confirmation on Wednesday, June 1, in St. Andrew's Church, Walden, to 10 persons; Friday, June 3, at the Court-House, Monticello, 20,—the congregation of St. John's Church being as yet unprovided with a house of worship; 1st Sunday after Trinity, June 5, St. James' Church, Goshen, 26; Monday, June 6, at the District School, Washingtonville, 1,—the congregation of St. David's Church being unprovided with a house of worship.

[For the Churchman.]

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light.
Matt. xi. 28, 29, 30.

SAVIOUR, and may we come to thee,
Thy burden light to prove?
From loads of sin shall we be free?
And taste thy wondrous love?

Shall we take up thine easy yoke,
And find our rest in thee?
Learn of thy meek and lowly heart
Thy deep humility?

Yes—thou hast called—and those opprest
With sin, and grief, and care,
Shall find in thee a heavenly rest-
A heavenly shelter there.
M.

Calendar.

June 11. St. Barnabas. Delaware Convention.
—— 12. Second Sunday after Trinity.
—— 14. Rhode Island Convention.
—— 15. Massachusetts Convention.

DIED.

Death of Judge Trumbull.—Another patriot sleeps with his fathers. The Hon. JOHN TRUMBULL, the author of M'Fingal, the favorite national poem of the revolution—a man of genius and extensive and varied learning, died at Detroit, on the night of the 10th inst., at an advanced age, and was buried on the 12th. Seldom has it fallen to our lot to record the death of one for whose character, talents, and virtues, public and social, we have entertained a higher degree of respect.—*Spectator*.

INTELLIGENCE.

ECCLESIASTICAL PROCEEDINGS.

New-Jersey.—We have been favored with some statements respecting the late Convention of the Episcopal Church in the state of New-Jersey, which we lay before our readers. The Right Rev. Bishop CROES, and several of the clergy and lay deputies, met in St. Peter's Church, Spotswood, on Wednesday last, (May 25.) Divine service was performed on Tuesday evening preceding, and a sermon preached by the Rev. Benjamin Holmes. The Convention was opened on Wednesday, with prayers by the Rev. Frederick Beasley, D. D., and a sermon by the Rev. James Chapman; and in the evening of the same day, service was again performed, and a sermon by the Rev. M. H. Henderson. The venerable Bishop, whose health has been much impaired during the past year, performed his accustomed duties, and from his Address respecting the state of the Church, it appears that there is yet much room for a missionary spirit to operate in that diocese. Several places yet remain destitute, which the existing means of support are inadequate fully to supply. We are happy, however, to learn that the churches have increased, and at present number more than at any former period. The Parochial Reports were favorable, and in some instances very encouraging, showing not only an increase of members, but a more zealous devotion to the several institutions connected with the Church, and to its spiritual concerns.

Some questions, we understand, of general interest to the Church, were introduced, but deferred. The Convention adjourned on Thursday, after preserving throughout its deliberations the greatest good feeling and unanimity.
Episcopal Recorder.

ORDINATIONS.

On Sunday, May 22d, an ordination was held by the Right Rev. Bishop MOORE, in Christ Church, Norfolk, at which time the Rev. Leonidas Polk, of Richmond, and the Rev. Zechariah Mead, of Albemarle County, were admitted to the order of Priests; F. W. Taylor, of the Theological Seminary of Virginia, and Charles W. Taliaferro, of Fredericksburg, to the order of Deacons.—*Ep. Recorder.*

CLERICAL CHANGES.

The Rev. John H. Hopkins, late Rector of Trinity Church, Pittsburgh, Penn., has accepted an invitation to become Assistant Minister of Trinity Church, Boston.

SUMMARY.

The Rev. R. Hall's last Sermon.—The circumstances under which his (Mr. Hall's) last sermon was preached, were somewhat remarkable. In the morning he preached as the papers state, but was so highly dissatisfied with the collection, (somewhat less that 20*l.*) that he said nothing, but took up his hat, and walked immediately away. He retired to his study, and in the evening preached a sermon on what he stated to be one of the prevailing sins of Christians in the present day—Covetousness.
Christian's Magazine.

☞ We are truly gratified to learn that the Rev. Dr. Creighton, Rector of St. Mark's Church, New-York, who has been for the past year in Europe, for the benefit of his health, has returned with renewed strength, and an improved constitution. "GOD be praised for all his mercies." How often did our late lamented Diocesan express his solicitude for this esteemed brother—even on the very day that his own fatal disease commenced. It was on the morning of that day that the Bishop was made sad by the intelligence of the death of the Rev. E. Griffin. We know not how it has happened, that in all our notices of our Right Rev. friend, we have not publicly recorded the fact, that the last letter written by him was one of condolence to the father of that highly promising young clergyman.—*Auburn Gospel Messenger.*

SIR—In the Recorder of the 21st inst., I have observed with great pleasure, a handsome acknowledgment of receipts to the funds of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church: such contributions indicate an interest in the good cause, honorable to the Church, and gratifying to every friend of missions. There is a trifling error, however, in the report, which you will please to correct. I am credited with a *donation*, as treasurer of the Green Bay Mission Fund in this city, of three hundred and fifty-eight dollars. This is not so. It was not a *donation from me*, but the contribution of sundry individuals and associations, transmitted by me as the constituted medium, to the treasurer of the general fund.

The following are the sources from which they emanated:—

1831.		
April 10.	From a Layman, through the Rev. John W. Curtis, - - - -	$20 00
" 25.	From Edward W. Laight, Esq., -	5 00
May 3.	From Mr. Cornelius Oakley, his annual subscription, - - -	10 00
" 5.	From the Female Missionary Association of Zion Church, - -	123 00
" 6.	From the Missionary Association of St. Stephen's Church, through Mr. J. H. Hinton, their treasurer, -	200 00
		$358 00

Since the above was transmitted to Mr. Lex, I have received five dollars from a lady, through Mr. B. Prescot.

Yours, very respectfully,
JAMES SWORDS, *Treasurer of the Green Bay Mission Fund,* 127 *Broadway, N. Y.*
New-York, 24th May, 1831.
Episcopal Recorder.

The Protestant Episcopal Missionary Society, of the *Diocese of Virginia*, is desirous of employing three devoted and active clergymen as missionaries within the bounds of the state. Any clergymen of the Episcopal Church, qualified for the work, and willing to engage in missionary duties in this diocese, will please make early application to the Bishop of the same, or to the Secretary of the Society.

By order of the Board of Managers.
RICHARD C. MOORE,
Bishop of P. E. Church in diocese of Virginia.
JOHN G. WILLIAMS, *Secretary.*

Other religious papers, and periodical publications, friendly to the cause of missions, are requested to insert the above.

April 5.

Burlington, Vt.—In the month of January last, an Episcopal Society was organized in this important and flourishing place, under very flattering auspices; and already consists of about 20 families and 50 subscribers. Five thousand dollars have been subscribed in Burlington for the erection of a Church, and the services of the Rev. Dr. Chapman, author of a valuable volume of Sermons, have been secured. For the present, the congregation will worship in the Court-house, a fine new building, which has been leased by the Society for that purpose. This intelligence is exceedingly gratifying, and we earnestly wish the spirited individuals embarked in this most worthy enterprise, continued and complete success—and devoutly pray that being "built upon the foundation of the apostles and prophets, JESUS CHRIST himself being the head corner stone, they may be joined together in unity of spirit by their doctrine, and made an holy temple, acceptable to GOD through his Son JESUS CHRIST our LORD."—*Episcopal Watchman.*

The West.—We learn that the Rev. Mr. Wheeler, Missionary of the Domestic and Foreign Missionary Society of our Church at Port Gibson, Clairborne Co., Miss., considers his prospects there encouraging. His parishes are 30 miles distant. The Rev. John W. Cloud has removed to Texas. Rev. Mr. Wall is still at Franklin, La., and expects to build a church there before long. The Secretary of the Mississippi Convention has written to Louisiana and Alabama, and delegates have been appointed for Mississippi, in order to the formation of a South-Western Diocese.

KENYON COLLEGE, May 21, 1831.
To the Editor of the New-York Observer.

SIR—Your correspondent, under the title of "Letters from the Valley of the Mississippi," is incorrect in what he states of Kenyon College. The college is only partly built; and, at present, will not accommodate more than one hundred students; not one-fourth of the number which the plan contemplates. The grammar school-house, just built, will accommodate seventy. The number of students in both is now one hundred and fifty. There are five professors in the college, and three teachers in the grammar school. The terms are as follows:—For forty weeks' term in college, $70; do. do. grammar school, $60; candidates for orders, $50. If the pupil remain in vacation, a proportional sum is charged.

Your friend and servant,
PH. CHASE, *President.*

At the instance and request of the Rev. Mr. Gurley, Secretary of the American Colonization Society, a meeting of the clergy of the city was held at the rooms of the Tract House, Nassau street, on Friday, the 20th of May, 1831, at half past 12 o'clock, P. M. Rev. Dr. Milnor was called to the chair, and Dr. Cox appointed secretary. The following resolutions, after some statements from Mr. Gurley, and due consideration of the same, were passed unanimously.

1. Whereas, in the opinion of this meeting, the American Colonization Society is a humane and benevolent institution, designed and adapted to promote the best interests of our country, of the free people of color, and of the African race—Therefore,

Resolved, That this meeting consider the plan of taking up collections for the American Colonization Society, annually, on the Fourth of July, or on the Sabbath next preceding or succeeding that day, as peculiarly judicious and appropriate; that they will make such collections in their respective churches or congregations, and that they earnestly recommend this measure to the consideration of the clergy and people of all denominations throughout the United States.

2. *Resolved,* That the proceedings of this meeting be published in the journals of this city.

JAMES MILNOR, Chairman.
SAM'L. H. COX, Secretary.

American Colonization Society.—The Massachusetts Colonization Society has published an interesting pamphlet, entitled "A Statement of Facts respecting the American Colonization Society," of which a second edition has been issued at Princeton, N. J. It is intended to have a special reference to the meeting to be held for the benefit of the Society on the fourth of July. Clergymen and others, who are willing to address public assemblies on that occasion, will find here a most interesting array of facts for their use. This is a well-timed publication, and will prove very acceptable to those for whose benefit it is intended. We trust that the happy results of such meetings and addresses in preceding years, will encourage many more, especially clergymen, to join in this important union. Without estimating the knowledge imparted, and the interest excited in behalf of the Society, we may form an idea of the importance of these meetings from the fact, "that on the last anniversary, almost $10,000 were collected—a sum sufficient to transport 550 emigrants to Africa." And yet we venture to say that not one half of the clergy interested in the welfare of the Society, have held meetings on these occasions for its benefit. Let every individual interested, use the influence which he possesses, and the sum might be doubled.

We cannot notice the interesting facts contained in the pamphlet, as our purpose is merely to call the attention of our readers to the subject. We shall endeavor to present some extracts in a future number. There is one error, however, which it is necessary to correct, respecting the preparations of the Protestant Episcopal Missionary Society, for the establishment of a mission at Liberia. This plan has, for the present, been suspended; but we trust that the time will come, when well qualified and faithful men will be raised up and sent forth under its auspices, to preach the Gospel in Africa.

The history of the Colonization Society is truly wonderful. During the first five years of its existence, its resources were small and its operations limited and discouraging. It had to contend with apathy, suspicion, and prejudice at home, with treachery and misfortune abroad. Few in this country felt confidence in the feasibility of its plans, even if their attainment was deemed desirable. The foreign operations of the Society were rather calculated to discourage its friends than to remove the objections of enemies. An unhealthy spot on the coast of Africa was selected for the colony, on the recommendation of an interested and treacherous native. Many of the first colonists were swept away by disease, and it was soon found necessary to change the location.

What at this critical period prevented the failure of the enterprise? All who watched the proceedings of the Society at this period will remember the undaunted and persevering spirit of its officers, the increased liberality of its friends, the energy, zeal and devotion of its agents, especially the lamented ASHMUN—the generous aid and unwearied activity of a naval officer, who assisted in laying the foundations of the present colony, and has inscribed his name upon them in indestructible characters. This happy concurrence of circumstances will be remembered; but they were, we believe, only the means used by His providence, without whose aid, the designs of the Society must have been abandoned. It is, we believe, because he has heard the prayers of his people for degraded Africa and her degraded sons, that light has risen in darkness—that success when least expected arose and threw a brightness over the prospects of the Society, which is still increasing, and will, we trust, continue to increase to meridian splendor. That will be, when the dark forests of Africa are penetrated by the light of the Gospel; when, in her arid sands, "shall waters break out, and streams in the desert"—when through her vast and unexplored regions, the highway shall be opened, which shall be called "the way of holiness," and be trodden by thousands and millions of the "*redeemed*," of "*the ransomed of the* LORD, who shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and *sorrow* and *sighing* shall flee away."

The Episcopal Watchman, a paper published in Hartford, Conn., and devoted to the defence of the doctrines, discipline, and institutions of the American Protestant Episcopal Church, after an experiment of four years, has found it necessary to conform to the popular taste, by exchanging the quarto for the folio form. This will convince some of our respected friends, who have expressed their wishes that *The Presbyterian* should assume the shape which our Episcopalian brethren have relinquished, that the public taste is against them; and that a compliance with their request would tend to circumscribe the circulation, and, of course, the usefulness, of that paper, for their partiality to which, we owe them our grateful acknowledgments.—*Presbyterian.*

OUR PAPER FAR FROM HOME.

WE were gratified, and not a little amused, in perusing the following article in a number of the Cincinnati Daily Gazette, sent us by a friend. Should this meet the eye of the gentle writer who kindly and so well defends our sheet in a far-a-way region, against assaults that *we* should not else have heard of, however injurious they might have been, she will please accept our hearty acknowledgments.

[From the Cincinnati Gazette.]

Mr. Hammond—In taking up the Cincinnati Journal, I cast my eye upon the editorial matter in relation to the "*Churchman*," a weekly religious paper published in the city of New-York, edited by the Rev. John W. Curtis, assisted by Dr. Onderdonk, the Bishop of that Diocese.

On reading the article, I was surprised at the bluntness and want of Christian courtesy with which Mr. Blanchard indulges his feelings about the manner in which it is to be conducted. He observes: "*We have looked over the first number of the Churchman, and find it purely sectarian. No one would suppose from its columns that a Bible Society, or a Sunday School Union existed; the Church, the Church, the Church, is dinned into our ears from beginning to end.*"

The editor of the Churchman undoubtedly intends to subserve the interests of our common Christianity, and, at the same time, consistently with his vocation as editor of an Episcopal paper, for the edification of his readers will have matter explanatory of the peculiarities of his own Church. "We regard it," says he, "as our solemn duty to set forth before all the world, upon every occasion, and by every honest method, the excellence of the Church; and when called upon, we ever shall be ready to give an answer to every man that asketh us a reason of the hope that is in us; but at the same time with MEEKNESS AND FEAR. We shall never court controversy; but we shall stand firm as a rock upon our defence, always remembering "*that most excellent gift of charity, the very bond of peace and of all virtues.*"

The progress of Christianity, as connected with the Episcopal Church, will more distinctly be kept in view. As far as I am acquainted with the religious publications of the day, they are under the patronage of some one denomination of Christians, and contain articles directly or indirectly calculated to promote their respective interests, not even "*The Cincinnati Journal*" excepted.

If I know what liberality means, I should think it exemplified in the first number of the Churchman, an article of which reads thus:—"It is a coincidence somewhat singular, that almost simultaneously with the publication of 'The Churchman,' there has been commenced in Philadelphia the publication of a weekly religious newspaper, under the title of 'The Presbyterian,' the declared purpose of which is, to subserve the interests, in its several departments, of the Presbyterian Church. This is perfectly right, honest, and sincere. Presbyterians undoubtedly believe that the best interests of pure religion are most closely identified with the prosperity and extension of their church; it is but natural, therefore, that they should feel themselves solemnly bound, by the principle of fidelity to those interests, on all proper occasions, to set forth and illustrate their peculiar views of the great scheme of man's redemption; and when these views are assailed and disparaged, to defend them with zeal, dignity, and talent. If, then, it be conceded, as we think it must be by every ingenuous mind, that all other denominations have an undoubted right to illustrate and defend, and do actually illustrate and defend their respective views of the doctrines of the Gospel, I trust that none will deny to 'The Churchman' the same right. Most sincerely sorry should I be, Mr. Editor, to see 'The Churchman' unkindly and ungenerously assail other denominations: the cause of the Gospel and the interests of the Church require no such aids: but let it labor assiduously and faithfully within the sphere of its own communion, *to promote a spirit of sound, rational, and evangelical piety,* in connexion with clear, distinct, and enlightened views of the Church of CHRIST, as established upon the foundation of the Prophets and Apostles, himself being the chief corner stone."

The editor of the Journal complains that it is wholly sectarian. "*The Church, the Church, the Church, is dinned into our* ears FROM BEGINNING TO END!" The fact is otherwise. The following articles cannot offend the eye of the most puritanical observer, and yet they are in the paper adverted to:—"Figurative Language of the Scriptures," "Clerical Zeal," "A Pattern of Daily Devotion," by Usher.

A column and a half detailing the last moments and triumphant death of Bishop HOBART.—Some remarks in defence of Bishop Chase, against the slanders of the Rev. G. M. West.—Statement of the Bishop of Quebec's officiating in New-York for his brethren in the ministry, and once for a colored congregation.—Confirmation in the Naval Chapel of the United States.—An animated article, rousing Episcopalians to more benevolent exertions for the Indian mission at Green Bay.—Bishop Bowen's address to his diocese, together with several interesting extracts from pious works; the whole of which amount to about eleven columns. How the editor can justify himself in the bold assertion of "the Church from beginning to end," I cannot discover.

Five times a Sunday School Union and a Bible Society are mentioned, though Mr. B. thinks no one would think from its columns that such existed!!

The Philadelphia Recorder has changed its name to that of Episcopal Recorder, for the reason that its circulation is extensive, and is patronized by Episcopalians. This circumstance, together with the fact that a paper has been lately established in Philadelphia—called the Presbyterian—seems ominous to the mind of our Rev. Editor, of sharp contests in the religious world. Why so?—These papers can surely promote the cause of CHRIST, as connected with their respective denominations, without reviling each other. The highly talented, zealous, and indefatigable HEBER in India, believed the cause of our Divine Master was best promoted by letting each denomination manage its concerns in its own way. "We make a more effectual charge against a common foe, the Prince of Darkness, by preserving our ranks entire, than by any spurious amalgamation."

I apprehend that the readers of Mr. Blanchard's paper, being many of them without the bounds of Cincinnati, would feel no objection to its being called the Western Presbyterian, as it is surely designed to serve the interests of that Church in the western states. The following language is held in a communication in the very Journal, commenting on the character of the Churchman, which, to my mind, shows no want of attachment to the Presbyterian Church, and some little squinting towards *hanging out the banner of sectarianism* "upon the outward wall."—"There are hundreds and thousands in our country of men who never hear a Presbyterian sermon, and of consequence are never profited by our preaching. I have been in many neighborhoods where a Presbyterian preacher is almost a *curiosity.*—The process we depend on is entirely too slow. Something must be done. I think something can be done. I suggest the inquiry, that others may think of it. Could not much good be done, especially in the west, by the organization of an association for the express purpose of supporting an *itinerant or circuit-riding ministry.* I do not mean by an itinerant ministry, ANY THING ELSE THAN PRESBYTERIAN MINISTERS, CONNECTED IN THE USUAL MANNER WITH PRESBYTERIANS."

The cause of CHRIST can be promoted as well, by being a little more guarded when speaking of those of other denominations, than the Rev. Editor has sometimes been in his respectable and no doubt sincere efforts in the department where Providence has placed him. Wishing him and "The Churchman" all peace, quietness, and joy, I am, dear sir, your servant. AN EPISCOPALIAN.

A Vindication of the Fundamental Principles of Truth and Order in the Church of CHRIST *from the Allegations of the Rev. William E. Channing, D. D.*

'The above is the title of a work from the pen of a learned Clergyman of the Episcopal Church, the Rev. Frederick Beasley, D. D., Rector of St. Michael's Church, in Trenton, N. J., and author of the "Search of Truth in the Science of the Human Mind." The work has recently appeared in this city, and is for sale at the Book Store of Messrs. R. P. & C. Williams. We have had opportunity as yet to give it only a hasty perusal. But even from this we have been exceedingly edified and instructed. And we would earnestly recommend an attentive perusal of it to every candid inquirer after evangelical truth. Without pretending to give an analysis of the work, we remark, that it consists of a series of Dissertations; each of which is devoted to the examination of some particular article contained in the writings of Dr. Channing. This examination is conducted with great plainness, and we think with great ability; but still with much good temper and Christian meekness. The general train of Dr. Channing's reasoning is shown to be sophistical. His arguments and inferences are therefore unsound and altogether inconclusive. Many of his opinions seem here to be unanswerably refuted. 'Others are shown to be too visionary and absurd to deserve a serious refutation. The opponents of Dr. C, with the exception perhaps of a late writer in the Edinburgh Review, have hitherto been found among the orthodox Congregationalists, (and the Doctor professes to be a Congregationalist,) and have also been his near neighbors. Dr. Beasley, however, is of a different denomination, and resides at a distance. And we are constrained to regard it as a circumstance peculiarly auspicious to the cause of truth, that these Dissertations have been planned and executed by one who possesses these advantages, which must place the author entirely beyond the influence of local prejudices, of narrow, sectarian views and feelings. His work will reflect, therefore, with intenser lustre, the light in which Dr. C. is regarded, whether as a politician, a theologian, or a scholar, by those who know him only, or principally, in his writings.

Could the admirers of Dr. C. be persuaded to give these Dissertations a serious reading, we think that many of them would be induced immediately to re-examine the ground on which the Rev. Doctor has been building; and would ingenuously abandon it as absolutely untenable.—*Boston Recorder.*

American Pulpit.—The title "*American Pulpit,*" we humbly conceive is inappropriate, because it implies that the discourses are to be indiscriminate as to Christian denomination. We like, as one of our cotemporaries well remarks, that "things should be called by their right names." And we do think there is more merit "in the breach than in the observance" of the custom now so prevalent of one denomination of Christians appropriating to itself, by title, at least, the whole Theological Seminary, Missionary, and Sunday School concern. The definite article "the," is sadly misused, in this country at least.—*Charleston Gospel Messenger.*

Dr. Kitchener's book, entitled *Directions for Invigorating or Prolonging Life, or the Invalid's Oracle,* has been republished by the Messrs. Harpers, of this city, in a neat duodecimo volume. Kitchener's books are generally popular, from the compound of eccentricity and good sense, the former serving to attract attention to the latter This matter the author has understood so well that his works on the culinary art are the most popular in the language, and the work before us has passed through six editions in London. It is accompanied with notes, and a preface by an American editor of the medical faculty.

In looking over this book of Kitchener's, we have met with the following passage, which we recommend to the perusal of those who doubt whether human life is usually protracted in the climate of the new world to as late a term as in the country of our ancestors, and whether the period of bodily and mental decline does not come sooner. For ourselves, we question whether any intelligent and attentive observer in this country would, to say the least, circumscribe the duration of physical and intellectual vigor within narrower limits.

"Human life may be divided into three stages—youth, maturity, and age—and not unaptly compared to the seasons of spring, summer, and winter. The *first*, the period of preparation from our birth till about our 21st year, when the body has generally attained the acme of expansion: till then a continual and copious supply of chyle is necessary, not only to keep our machinery in repair, but to furnish material for the increase of it. The *second*, from 21 to 42, the period of active usefulness, during which nothing more is wanted than to restore the daily waste occasioned by the vital and animal functions. The *third*, the period of decline; this comes on and proceeds with more or less celerity, according to the original strength of the constitution, and the economy with which it has been managed during the second period—(age is a relative term, one man is as old at 40 as another at 60)—but after 42, the most vigorous gradually become more passive, and after 63 pretty nearly quite so. Deduct the immaturity of youth and the imbecility of age—man's life is indeed a mere span—

So short that it can little more supply
Than just to look about us and to die."

Dr. Jameson, in his work on the Changes of the Human Body, gives the following table of the periods at which the most important changes arrive:

The teeth are renewed at the seventh year.	
Puberty arrives at twice seven,	14
Full stature at three times seven,	21
The vigor of growth at four times seven,	28
The greatest vigor of body and mind at five times seven,	35
The commencement of decay at six times seven,	42
General decay and decrease of energy at seven times seven,	49
Old age at eight times seven,	56
And the grand climacteric of the ancients at nine times seven,	63

Evening Post.

Decision of the General Assembly of the Presbyterian Church, in the case of the Rev. Albert Barnes.

Session of General Assembly, Philad., May 30, 1831.

The Committee to whom was referred the whole case in relation to the Rev. Albert Barnes, made a report, which, being read, was adopted, and is as follows, viz:—

"That after bestowing upon the case the most deliberate and serious consideration, the committee are of the opinion, that it is neither necessary nor for edification, to go into the discussion of all the various and minute details which are comprehended in the documents relating to the case. For the purpose, however, of bringing the matter in controversy, as far as possible, to a regular and satisfactory issue, they would recommend to the Assembly, the adoption of the following resolutions:—

1. *Resolved,* That the General Assembly, while it appreciates the conscientious zeal for the purity of the Church, by which the Presbytery of Philadelphia is believed to have been actuated in its proceedings in the case of Mr. Barnes, and while it judges that the sermon by Mr. Barnes, entitled the way of salvation, contains a number of unguarded and objectionable passages, yet is of opinion, that especially after the explanations which were given by him of those passages, the Presbytery ought to have suffered the whole to pass without further notice.

2. *Resolved,* That in the judgment of this Assembly, the Presbytery of Philadelphia ought to suspend all further proceedings in the case of Mr. Barnes.

3. *Resolved,* That it will be expedient, as soon as the regular step can be taken, to divide the Presbytery in such way as will be best calculated to promote the peace of the ministers and churches belonging to the Presbytery.

With respect to the abstract points proposed to the Assembly for their decision, in the reference of the Presbytery, the committee are of the opinion, that if they be answered, they had better be discussed and decided in *thesi,* separate from the case of Mr. Barnes.

Attest, JOHN M'DOWELL, Permanent Clerk.

Spirit of Christianity.—A distinguished and most excellent lady in Virginia, who has long been training up her servants with a view to their colonization in Africa, writes—

"I have used chiefly this language to induce them to go. Although it is a fine country, and you will, if industrious, obtain good property and many advantages, yet much as I wish you to have comfort in your life, these are not the objects I send you for: my heart is set on your being in a situation to live an upright life before GOD, providing things honest in the sight of all men. I yearn to have you in a situation where your children cannot be sold from you—that bitter wo to me. Your children will receive education there—and there will be a blessing of GOD on your walking in the paths of his commandments, in view of the people who will come around you learning what is right after your example. I cannot set you free here, you would be in obscure places, where I should never know whether you were doing good or ill; bringing up your children for GOD and glory, or for shame and disgrace in this life and the life to come. I read to them the chapter in Isaiah's description of the glory of the Church in the latter days, and tell them that these promises are to Christians that will be in Africa as much as to Christians of any other nation; that Africa once had knowledge, but has been under the scourge of our heavenly Father as the nations of Europe now are. I try to impress them with the necessity of Temperance societies and Sunday schools; and devoting a part of the money they may earn to the public buildings and the general good of the country. I have read the Bible to them every day for some years; bowed down in prayer with them to our GOD, with seldom ever a single morning's interruption from sickness. GOD has favored me so much in this labor of love for them, that a sense of unworthiness under such mercy is unspeakably oppressive to my spirit, till I call to mind that He is my Father, and will give good gifts in the midst of all my guiltiness."—*African Repository.*

SUNDAY SCHOOL NOTICE.

The third Service, agreeably to the appointment of the Bishop, for the benefit of the New-York Protestant Episcopal Sunday School Society, will take place in Zion Church, next Sunday evening, the 12th inst. The fourth, and concluding service, will take place in St. Thomas' Church, on Sunday evening, the 19th. Sermon on both occasions by the Rev. F. L. Hawks.

LEGATEES OF BISHOP RAVENSCROFT.

Messrs. John Buford and Ebenezer Hepburn, of Virginia, and the Rev. H. M. Mason, of New-Jersey, are the only Legatees of Bishop Ravenscroft to whom copies of his works have not been forwarded, agreeably to the directions of his executors. A communication giving directions as to the manner of forwarding their copies, from these gentlemen respectively, is requested; to be addressed to the Rev. J. V. Van Ingen, 46 Lumber st. New-York.

June 11.—3t.

ACKNOWLEDGMENTS.

New-York, June 1, 1831.

The subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of the following item, viz:—

To connect the Sunday School of St. George's Church, Newburgh, N. Y., $2 00

FLOYD SMITH,
No. 12 Maiden Lane.

List of letters received at the N. Y. P. E. Press, during the week ending June 8.

S. L. Hyde—Rev. D. Babcock—L. H. Young—S. Babcock—Rev. Lucius Smith—Almon Stevens—Rev. J. C. Rudd, D. D.—H. & E. Phinney & Co.—Chas. B. Stout; see F. V., vol. II. p. 248—W. Stavely—Edward Y. Buchanan—C. Roger—S. Sprague—George H. Noble—H. Metcalf—W. M. Thompson.

List of Books sent from the N. Y. P. E. Press since last notice—and up to June 8.

Sidney Babcock, New-Haven, Conn., 1 parcel, per Steamboat United States.

Geo. Carr Grundy, Baltimore, Md., 1 paper parcel, per schooner Control.

John Thompson, Annapolis, Md., 1 paper parcel, care of Geo. Carr Grundy, Baltimore, per schooner Control.

Rev. Hugh Smith, Augusta, Geo. 1 paper parcel, per schooner Exact, for Savannah, Geo.

Joseph Logan, Lexington, Ky., 1 parcel; J. Esten Cooke, M. D., 1 parcel; all care of Thos. Smith, Lexington, Ky. Thos. Smith, Lexington, Ky., care of H. & E. H. Bell, New-Orleans, 1 box, per ship De Witt Clinton.

Levi H. Young, New-Haven, Conn., 1 parcel, per Steamboat United States.

Wm. Stavely, Philadelphia, 1 box, per U. T. Line.

Rev. R. W. Goldsborough, Myrtle-Grove, near Easton: Md., 1 paper parcel, care of Wm. Stavely, Philadelphia.

Rev. B. Hutchins, Pensacola, Florida, 1 paper parcel, care of H. V. Raymond, Mobile, per ship Extio.

H. & E. Phinney, & Co., Utica, 1 parcel, left at No. 4 Maiden Lane.

Jas. Bailey, Plattsburgh, N. Y., 1 parcel, left at No. 191 Pearl street.

H. & E. Phinney & Co., Utica, 1 parcel, left No. 99 Maiden Lane, N. Y.

Starr Hoyt, Bridgeport, Conn., 1 parcel, per sloop Orion.

Joseph W. Ingraham, Boston, Mass., 1 parcel, per Steamboat.

T. B. Leppitt, Providence, Rhode Island, 1 parcel, per Steamboat.

NEW PUBLICATION BY THE PRESS.

A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of Brief Lectures, intended as a help to family devotion and instruction;—by Bishop J. B. Sumner, of Chester, England—author of "Apostolical Preaching Considered" has just been put to press by the N. Y. P. E. Press. The work will consist of about 400 pages, 12mo.; and correspond, entirely, as to style of execution, with the Standard Works, though not connected with the series.

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May, 1831.—tf.

TALES OF REAL LIFE.

(From the "Scholar's Death-bed.")

[The following short but melancholy narrative will, it is hoped, be perused with additional interest, when the reader is assured that it is FACT. Much more might have been committed to press; but as it would have related chiefly to a mad devotion to *alchymy*, which some of Mr. ——'s few posthumous papers abundantly evidence, it is omitted, lest the reader should consider the details as romantic or improbable. All that is worth recording is told; and it is hoped that some young men of powerful, undisciplined, and ambitious minds, will find their account in an attentive consideration of the fate of a kindred spirit.—*Bene facit, qui ex aliorum erroribus sibi exemplum sumat.*]

THINKING, one morning, that I had gone through the whole of my usual levee of home patients, I was preparing to go out, when the servant informed me there was one yet to be spoken with, who, he thought, must have been asleep in a corner of the room, or he should not have failed to summon him in his turn. Directing him to be shown in immediately, I retook my place at my desk. The servant in a few moments ushered in a young man, who seemed to have scarce strength enough, even with the assistance of a walking-stick, to totter to a chair opposite me. I was much struck with his appearance, which was that of one in reduced circumstances. His clothes, though perfectly clean and neat, were faded and threadbare; and his coat was buttoned up to his chin, where it was joined by a black silk neckkerchief, in such a manner as to lead me to suspect the absence of a shirt. He was rather below than above the average height, and seemed wasted almost to a shadow. There was an heir of superior ease and politeness in his demeanor; and an expression about his countenance, sickly and sallow though it was, so melancholy, mild, and intelligent, that I could not help viewing him with peculiar interest.

"I was afraid, my friend, I should have missed you," said I, in a kind tone, "as I was on the point of going out."—"I heard your carriage drive up to the door, doctor, and shall not detain you more than a few moments; nay, I will cull to-morrow, if that will be more convenient," he replied, faintly, suddenly pressing his hand to his side, as though the effort of speaking occasioned him pain. I assured him I had a quarter of an hour at his service, and begged he would proceed at once to state the nature of his complaint. He detailed, what I had anticipated from his appearance, all the symptoms of a very advanced stage of pulmonary consumption. He expressed himself in very select and forcible language, and once or twice, when at a loss for what he conceived an adequate expression in English, chose such an appropriate Latin phrase, that the thought perpetually suggested itself to me, while he was speaking—"*a starved scholar!*"—He made not the most distant allusion to poverty, but confined himself to the leading symptoms of his indisposition. I determined, however, (*haud præteritorum immemor!*) to ascertain his circumstances, with a view, if possible of relieving them. I asked if he ate animal food with relish—enjoyed his dinner—whether his meals were regular. He colored, and hesitated a little, for I put the question searchingly; and replied, with some embarrassment, that he did not certainly *then* eat regularly, nor enjoy his food when he did. I soon found that he was in very straightened circumstances; that, in short, he was sinking rapidly under the pressure of want and harassing anxiety, which alone had accelerated, if not wholly induced, his present illness; and that all he had to expect from medical aid was a little alleviation. I prescribed a few simple medicines, and then asked him in what part of the town he resided.

"I am afraid, doctor," said he, modestly, "I shall be unable to afford your visiting me at my own lodgings. I will occasionally call on you here, as a morning patient," and he proffered me half a guinea. The conviction that it was probably the very last he had in the world, and a keen recollection of similar scenes in my own history, almost brought the tears into my eyes. I refused the fee, of course; and prevailed on him to let me set him down, as I was driving close past his residence. He seemed overwhelmed with gratitude; and with a blush hinted that he was "not quite in carriage costume." He lived in one of the small streets leading from May-fair; and after having made a note in my tablets of his name and number, I set him down, promising him an early call.

The clammy pressure of his wasted fingers, as I shook his hand at parting, remained with me all that day. I could not dismiss from my mind the wild and sorrowful countenance of this young man, go where I would; and I was on the point of mentioning the incident to a most excellent and generous nobleman, whom I was then attending, and soliciting his assistance, but the thought that it was premature checked me. There *might* be something unworthy in the young man; he might *possibly* be an—impostor. These were hard thoughts—chilling and unworthy suspicions, but I could not resist them; alas! an eighteen years' intercourse with a deceitful world has alone taught me how to entertain them!

As my wife dined a little out of town that evening, I hastily swallowed a solitary meal, and set out in quest of my morning patient. With some difficulty I found the house; it was the meanest and in the meanest street I had visited for months. I knocked at the door, which was open, and surrounded by a babbling throng of dirty children. A slatternly woman, with a child in her arms, answered my summons. Mr. ——, she said, lived there, in the top floor; but he was just gone out for a few moments, she supposed, "to get a mouthful of victuals, but I was welcome to go up and wait for him, since there was not much to make away with, howsoever," said the rude and vulgar creature. One of her children led me up the narrow dirty staircase, and having ushered me into the room, left me to my meditations. A wretched hole it was in which I was sitting! The evening sun streamed in discoloured rays through the unwashed panes, here and there mended with brown paper, and sufficed to show me that the only furniture consisted of a miserable curtainless bed (the disordered clothes showing that the weary limbs of the wretched occupant had but recently left it)—three old rush-bottomed chairs—and a rickety deal table, on which were scattered several pages of manuscript—a letter or two—pens, ink, and a few books. There was no chest of drawers—nor did I see any thing likely to serve as a substitute. Poor Mr. —— probably carried about with him all he had in the world! There was a small sheet of writing paper pinned over the mantel piece (if such it deserved to be called), which I gazed at with a sigh; it bore simply the outline of a coffin, with Mr. ——'s initials, and "*obiit* ——, 18—," evidently in his own handwriting. Curious to see the kind of books he preferred, I took them up and examined them. There were—if I recollect right—a small Amsterdam edition of Plautus—a Horace—a much befingered copy of Aristophanes—a neat pocket edition of Æschylus—a small copy of the works of Lactantius—and two odd volumes of English books. I had no intention of being impertinently inquisitive, but my eye accidentally lit on the uppermost manuscript, and seeing it to be in the Greek character, I took it up, and found a few verses of Greek sapphics, entitled—Εἰς τὴν νύκτα τελευταίαν—evidently the recent composition of Mr. ——. He entered the room as I was laying down the paper, and started at seeing a stranger, for it seems the people of the house had not taken the trouble to inform him I was waiting. On discovering who it was, he bowed politely, and gave me his hand; but the sudden agitation my presence had occasioned deprived him of utterance. I thought I could almost *hear* the palpitation of his heart. I brought him to a chair, and begged him to be calm.

"You are not worse, Mr. ——, I hope, since I saw you this morning?" I inquired. He whispered almost inarticulately, holding his hand to his left side, that he was always worse in the evenings. I felt his pulse; it beat 130! I discovered that he had gone out for the purpose of trying to get employment in a neighboring printing office, but having failed, was returned in a state of deeper depression than usual. The perspiration rolled from his brow almost faster than he could wipe it away. I sat by him for nearly two minutes, holding his hand, without uttering a word, for I was deeply affected. At length I begged he would forgive my inquiring how it was that a young man of talent and education like himself could be reduced to a state of such utter destitution? While I was waiting for an answer, he suddenly fell from his chair in a swoon. The exertion of walking, the pressure of disappointment, and, I fear, the almost unbroken fast of the day, had completely prostrated the small remains of his strength. When he had a little revived, I succeeded in laying him on the bed, and instantly summoned the woman of the house. After some time, she sauntered lazily to the door, and asked me what I wanted. "Are you the person that attends on this gentleman, my good woman?" I inquired.

"Marry come up, sir!" she replied in a loud tone. "I've no manner of cause for attending on him, not I; he ought to attend on himself; and as for his being a *gentleman*," she continued, with an insolent sneer, for which I felt inclined to throw her down stairs, "not a stiver of his money have I seen for this three weeks for his rent, and"—— Seeing the fluent virago was warming, and approaching close to my unfortunate patient's bedside, I stopped her short by putting half a guinea into her hand, and directing her to purchase a bottle of port wine; at the same time hinting, that if she conducted herself properly I would see her rent paid myself. I then shut the door, and resumed my seat by Mr. ——, who was trembling violently all over with agitation, and endeavored to soothe him. The more I said, however, and the kinder were my tones, the more was he affected. At length he burst into a flood of tears, and continued weeping for some time like a child. I saw it was hysterical, and that it was best to let his feelings have their full course. His nervous excitement at last gradually subsided, and he began to converse with tolerable coolness.

"Doctor," he faltered, "your conduct is very—very noble—it *must* be disinterested," pointing, with a bitter air, to the wretched room in which we were sitting.

"I feel sure, Mr. ——, that you have done nothing to *merit* your present misfortunes," I replied with a serious and inquiring air.

"Yes,—yes, I have!—I have indulged in wild ambitious hopes,—lived in absurd dreams of future greatness,—been educated beyond my fortunes,—and formed tastes, and cherished feelings, incompatible with the station it seems I was born to—beggary or daily labour!" was his answer, with as much vehemence as his weakness would allow.

"But Mr. ——, your friends—your relatives—they cannot be apprized of your situation."

"Alas, doctor, friends I have none—unless you will permit me to name the last and noblest, yourself; relatives, several."

"And they, of course, do not know of your illness and straightened circumstances?"

"They do, doctor, and kindly assure me I brought it on myself. To do them justice, however, they could not, I believe, efficiently help me, if they would."

"Why, have you offended them, Mr. ——? Have they cast you off?"

"Not avowedly—not in so many words. They have simply refused to receive or answer any more of my letters. Possibly I may have offended them, but am content to meet them hereafter, and try the justice of the case—*there*," said Mr. ——, solemnly pointing upwards. "Well I know, and so do you, doctor, that my days on earth are very few, and likely to be very bitter also." It was in vain I pressed him to tell me who his relatives were, and suffer me to solicit their personal attendance on his last moments. "It is altogether useless, doctor, to ask me further," said he, raising himself a little in bed; "my father and mother are both dead, and no power on earth shall extract from me a syllable further. It *is* hard," he continued, bursting again into tears, "if I must *die* amid their taunts and reproaches." I felt quite at a loss what to say to all this. There was something very singular, if not reprehensible, in this manner of alluding to his relatives, which led me to fear that he was by no means free from blame. Had I not felt myself very delicately situated, and dreaded even the possibility of hurting his morbidly irritable feelings, I felt inclined to have asked him how he thought of *existing* without their aid, especially in his forlorn and helpless state; having neither friends nor the means of obtaining them. I thought, also, that short as had been my intimacy with him, I had discerned symptoms of a certain obstinacy and haughty imperiousness of temper which would sufficiently account, if not for occasioning, at least for widening, any unhappy breach which might have occurred in his family. But what was to be done? I could not let him starve; as I had voluntarily stepped in to his assistance, I determined to make his last moments easy—at least as far as lay in my power.

A little to anticipate the course of my narrative, I may here state what little information concerning him was elicited in the course of our various interviews. His father and mother had left Ireland, their native place, early, and gone to Jamaica, where they lived as slave-superintendents. They left their only son to the care of the wife's brother-in-law, who put him to school, where he much distinguished himself. On the faith of it he contrived to get to the college in Dublin, where he stayed two years: and then, in a confident reliance on his own talents, and the sum of 50*l.* which was sent him from Jamaica, with the intelligence of the death of both his parents in impoverished circumstances, he had come up to London, it seems, with no definite end in view. Here he had continued for about two years; but in addition to the failure of his health, all his efforts to establish himself proved abortive. He contrived to glean a scanty sum, God knows how, which was gradually lessening at a time when his impaired health rather required that his resources should be augmented. He had no friends in respectable life, whose influence or wealth might have been serviceable; and at the time he called on me, he had not more in the world than the solitary half guinea he proffered to me as a fee. I never learned the names of any of his relatives; but from several things occasionally dropped in the heat of conversation, it was clear there must have been unhappy differences.

To return, however. As the evening was far advancing, and I had one or two patients yet to visit, I began to think of taking my departure. I enjoined him strictly to keep his bed till I saw him again, to preserve as calm and equable a frame of mind as possible, and to dismiss all anxiety for the future, as I would gladly supply his present necessities, and send him a civil and attentive nurse. He tried to thank me, but his emotions choked his utterance. He grasped my hand with convulsive energy. His eye spoke eloquently—but, alas! it shone with the fierce and unnatural lustre of consumption, as though, I have often thought in such cases, the conscious soul was glowing with the reflected light of its kindred element—eternity. I knew it was impossible for him to survive many days, from several unequivocal symptoms of what is called, in common language, a galloping consumption. I was as good as my word, and sent him a nurse (the mother of one of my servants), who was charged to pay him the utmost attention in her power. My wife also sent him a little bed-furniture, linen, preserves, jellies, and other small matters of that sort. I visited him every evening, and found him on each occasion verifying my apprehensions, for he was sinking rapidly. His mental energies, however, seemed to increase in an inverse ratio with the decline of his physical powers. His conversation was animated, various, and, at times, enchainingly interesting. I have sometimes sat at his bedside for several hours together, wondering how one so young (he was not more than two or three-and-twenty) could have acquired so much information. He spoke with spirit and justness on the leading political topics of the day; and I particularly recollect his making some very noble reflections on the character and exploits of Buonaparte, who was then blazing in the zenith of his glory. Still, however, the current of his thoughts and language was frequently tinged with the enthusiasm and extravagance of delirium. Of this he seemed himself conscious; for he would sometimes suddenly stop, and pressing his hand to his forehead, exclaim, "Doctor, doctor, I am failing here—*here!*" He acknowledged that he had from his childhood given himself up to the dominion of ambition; and that his whole life had been spent in the most extravagant and visionary expectations. He would smile bitterly when he recounted some of what he justly stigmatized as his insane projects. "The objects of my ambition," he said, "have been vague and general; I never knew exactly where or what I would be. Had my powers, such as they are, been concentrated on one point—had I formed a more just and modest estimate of my abilities, I might possibly have become something.* * * Besides, doctor, I had no *money*—no solid substratum to build upon—there was the rotten point!—Oh, doctor," he continued, with a deep sigh, "if I could but have seen these things three years ago as I see them *now*, I might at this momemt have been a sober and respectable member of society; but now I am dying a hanger-on—a fool—a beggar!" and he burst into tears. "You, doctor," he presently continued, "are accustomed, I suppose, to listen to these death-bed repinings—these soul-scourgings—these wailings over a badly-spent life!—Oh, yes—as I am nearing eternity, I seem to look at things—at my own mind and heart especially—through the medium of a strange, searching, uncouthly light. Oh, how many, many things it makes distinct, which I would fain have forgotten for ever! Do you recollect the terrible language of Scripture, doctor, which compares the human breast to *a cage of unclean birds!*"—I left him that evening deeply convinced of the compulsory truths he had uttered; I never thought so seriously before. It is some Scetch divine who has said, that one death-bed preaches a more startling sermon than a bench of bishops.—*Diary of a Physician.*

THE MINISTRY.

THE MORAL EFFICACY OF THE CHRISTIAN MINISTRY, HOW BEST SECURED.

A Charge to the Clergy of the Protestant Episcopal Church in the State of South Carolina, delivered in St. Michael's Church, on the 10th of Feb. 1831, by Nathaniel Bowen, D. D., Bishop of the Protestant Episcopal Church in South Carolina.

THE *second* topic is thus stated—"The sound doctrine of CHRIST, always the same, should be ministered by those, at once well enough instructed to vindicate and maintain it, and holy enough to adorn and exhibit it in all its proper influence, by their own example."

Happily the Christian world seem at last nearly united on this point. They who once opposed the systematic education of the Clergy, are now perfectly still on this subject, or are preparing to have their own Theological Seminaries.—But the following quotations will be read with pleasure: "The personal holiness of the minister of religion, will contribute in some degree, perhaps, to supply the defect of a moral influence from intellectual sufficiency, of which it may be his and the Church's misfortune, that he should be incapable; and we are readily enough made sensible of the immense aggravation of this latter evil, which, from the want of such holiness, must ensue. Of the two species of deficiency, moreover, we can with no hesitation pronounce, from which it is worst, that the Church should suffer evil—a too little instructed, or a too little exemplary ministry. It is easy enough, perhaps, to see the wider extent of the evil of unholy conduct, in him who should be a guide to others—than of inadequate capacity to teach—but it is easier still to see the influence, which evangelical virtue, and a due degree of erudition and skill combined, must have, to hold the minds of men, in awe of the instruction, which God, by the mouth of his ministers, dispenses to mankind; and induce the reverent conformity of their life and action, to the well demonstrated requisitions of his word."

The following remarks appear to us particularly valuable and seasonable: "With respect to personal character in the ministry, corresponding with the sacred importance of its objects, and necessary to its moral efficacy, I will beg leave only to suggest, the scrupulousness with which it becomes us to preserve the holiness of individual professional conduct, clear of all incongruous admixture of a secularity, that would confound us either with the anxious seekers after wealth; the ambitious aspirers to any distinction which is merely worldly, whether it be that which comes of the pride of life, accomplishments, or letters; or with the bustling agitators of civil politics; where while we may identify ourselves in a manner unnecessary to our undoubted right to think and speak of the civil questions which may agitate the public mind, with some of our brethren, in no degree to the advantage of the moral influence of our calling; we must alienate ourselves from others, to its certain and irremediable disadvantage."*

The *third* topic of the Charge is the obligation of inculcating the morals of Christianity: "The preaching of them, like that of St. Paul, should, as far as so feebler powers will admit, carry to those who hear it, a searching, penetrating influence, that will induce, in the breast of each of them, the anxious investigation, *whether he may not be, himself, the man.* I advert not, in thus slightly touching upon this topic, to any danger of your insisting on faith, to the exclusion of the righteousness it should produce. This monstrous corruption of the great and all-important feature of reformed Christianity, '*justification through faith*,' which has sometimes brought much dishonour upon its name, has very rarely, at any period, exhibited itself in the Church of which we are members; and the apprehension cannot reasonably be entertained, that any abetters of it, will, in our day, or in future, infest the household of our faith. The day for such an outrage upon truth and humanity is departed, to return, we may reasonably hope, no more. I know, at least, of no sign, of the Antinomian delusion or imposture (for one or the other of these characters it *must* bear) within the borders of our Church. The error among us, may possibly be, that of insisting too little on faith, in order to its justifying and saving power supposing and involving obedience of the law of CHRIST; it is not likely to be, that of urging the utter vanity and inutility of works, in order to the salvation of the believer."

The *fourth* and last topic is "the right religious nurture of the young." Every sentence here demands the attention of the members of the Church in general, and more particularly as of the clergy, so of parents and sponsors. We have room only for what follows: "Surely we are not to forego our obvious, present duty, because of contingencies that may frustrate it! What, on the other hand, can be a more urgent plea with us in behalf of the young of our flocks, than these difficulties and dangers, to which the religious principle in their minds is exposed, in their preparation for the scenes of life awaiting their maturity? The instruction of them, which, in their earlier years, is our duty, is the more indispensably obligatory, because of these difficulties and dangers, and should be prosecuted with a prudent, but anxious and unwearied zeal. The utmost that we can do to impress them distinctly and indelibly with the principles of sound religious faith and virtue, should be done. The instruction of which Sunday Schools are the so easy and pleasant means, should with the help of parental persuasion and authority, be carried out to the utmost effect it will admit; and all that it can possibly be made to operate, towards the formation of the youthful mind, unchangeably to what is good, should be the least that should satisfy our solicitude. The occasions, moreover, of instruction to be given preparatory to confirmation, should be occasions of duty, in this respect, extensively and as thoroughly as possible improved. A gracious Providence may thus enable us to prevent, by the effectual prepossession of them with the elements and principles of Christian knowledge, belief and duty, the spoiling of the minds of the young; and the impression which we had been permitted to be the happy instruments of making, may be found still clear and unimpaired, when the almost fatal ordeal of academic education, as it is, shall have been passed. Thus may we rescue the immortal interests of the young, whom we had borne on our hearts before the Lord, and for whom we had cherished a concern which those by nature nearest to them knew not of, from the evil of the world, and still present them, to that God, to whom it had been our office to dedicate them in baptism, objects of his continued favor. Thus may we save them from the malignant influence of a cruel infidelity, that would make havoc of their souls; and thus in the maturing character of their religious virtue, contribute to that moral effect of our ministry, which will make the world confess its claims to be regarded with gratitude and honor. Perhaps in no other way can we contribute so much to the common amount of practical moral virtue, as by thus founding the character of men, upon the only principles on which it can rest, happy and secure, through all the ills and trials, the conflicts and dangers of life, as by making the young, for whom we are solemnly and sacredly bound to carry continually in our hearts, the most anxious concern, even from their youth up, obedient servants of the LORD, their GOD." * * * * * * *

"As every kind of human good carries with it its own peculiar evil, so the civil organization of our country, of its own nature, tends to make the ambition of civil distinction too much the dominant principle of the character of our youth—while the proneness of parents to attach an importance to such distinction, countervailing even the moral interest of their being, will be seen to induce on their part, an indifference to every obstacle to this, however visible, which may be supposed by the surrender of it, to be avoided. Whether springing from causes such as these, and unfavorable moral influences of education carelessly overlooked or disregarded, or not, the fact is not to be disguised, that there is both a speculative and practical irreligion prevalent among the youth of our country, (I speak not, of course, of our portion of it only) seriously threatening to introduce the most ruinous indifference to all long established principles, maxims, and rules of moral virtue. It is even said to affect for itself, sometimes, the sanction of the science and philosophy of their day, and of their pupilage."

In his annual addresses to the Convention, the Bishop has frequently adverted to this very important subject. In his last address (p. 80 of the *Gospel Messenger, for March*) he has noticed it in a peculiarly interesting manner. We sincerely hope that these pious and benevolent and judicious efforts will not be in vain—that those chiefly concerned will seriously ponder the subject, and have grace to fulfil the obligations which devolve upon them as parents, or which they have voluntarily assumed as sponsors or guardians.—*Charleston Gosp. Mess.*

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* "Let every man who hears you preach; every man who witnesses your performance of your sacred functions; every man who is admitted to your society and conversation, be made aware that there is thus much distinction in your character; (devotedness to the holy objects of the ministry) and that your main object is that of your profession."—*Heber.*

PROFESSOR HERMANN.

"PROFESSOR HERMANN is now fifty-four years of age, and about five feet seven inches in height. In his face, his eye, his conversation, his walk, and emphasis, you discover a life and animation rarely seen in Germany. His two ruling passions are, a love of equestrianism and of Greek. He is on his horse several hours daily; and were he disposed, he would doubtless give as able lectures on horsemanship, as on the poetry of ancient Greece. When he enters his lecture-room, he is usually clad in his riding dress, consisting of a coat, light buckskin pantaloons, long boots and spurs. He has also a riding whip in his hand, and in his dress presents very little of the antique cast of scholastic literature. Although his exterior is at first so unlike that of a *savant*, this is unobserved by the stranger as soon as he commences his lecture. His Latin is so pure, and delivered with so much ease and elegance, that you find it difficult to realize that it is not his native language. He is enthusiastic in his love of Greek literature, and has so completely indentified himself with ancient Greece, that his mind lives in the plains, mountains, cities, and temples of that country. He peruses the works of the old Grecians, more than those of the Saxons of the nineteenth century, mentally participates in all their festivals and amusements, converses with their philosophers, poets, and historians, and mingles with them in all their foreign and domestic combats. His lecture-room is literally overflowing; every seat and vacant passage being occupied by the students, many of whom are compelled to stand. Even the door, the passage, and as far beyond it as his voice will reach, are equally thronged. Long before the hour of his arrival, they crowd into his room; and while he lectures no sound is heard but that of his voice, and that of hundreds of pens treasuring his observations. Hermann's fame in England is little inferior to that which he enjoys in this country. Some years since, as I have been informed, he received an invitation to accept a professor's chair at Oxford, and, if I mistake not, at Cambridge also. This country has had no Greek scholar, except Wolf, to compare with him. By some of the admirers of the Berlin professor, Hermann would be placed just below him, but the majority of voices would place the wreath on Hermann's brow."

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